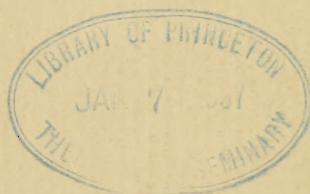


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SCRIPTURES HEBREW AND CHRISTIAN

ARRANGED AND EDITED AS AN INTRODUCTION TO
THE STUDY OF THE BIBLE.

Edited by

EDWARD T. BARTLETT, D.D.,

AND

JOHN P. PETERS, Ph.D.

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SCRIPTURES

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ARRANGED AND EDITED

AS AN INTRODUCTION TO THE STUDY OF THE BIBLE

BY

EDWARD T. BARTLETT, D.D.

DEAN OF THE PROTESTANT EPISCOPAL DIVINITY SCHOOL IN PHILADELPHIA

AND

JOHN P. PETERS, PH.D.

PROFESSOR OF HEBREW IN THE UNIVERSITY OF PENNSYLVANIA, AND ASSISTANT
RECTOR OF ST. MICHAEL'S CHURCH, NEW YORK

VOL. III.

CHRISTIAN SCRIPTURES

COMPRISING THE GOSPELS, THE ACTS OF THE APOSTLES, THE EPISTLES OF ST.
PAUL, THE EPISTLE TO THE HEBREWS, THE EPISTLE OF ST. JAMES,
THE FIRST EPISTLE OF ST. PETER, THE FIRST EPISTLE OF
ST. JOHN, AND PORTIONS OF THE REVELATION

G. P. PUTNAM'S SONS

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PREFACE.

IN an ancient Rabbinical story it is told that when the Lord gave the Law from Sinai He wrought great marvels with His Voice. "The Voice sounded from the South, and as the people hastened to the South, lo ! it sounded from the North. They turned to the North, and it came from the East. They turned to the East, and it came from the West. They turned thither, and it came from Heaven. They lifted their eyes up towards Heaven, and it came from the depths of the Earth. And they said one to another, 'Where shall Wisdom be found?' And the Voice went forth throughout the world, and was divided into seventy voices, according to the seventy tongues of men. And each nation heard the Voice in its own tongue, and their souls failed them. But Israel heard and suffered not. And each one in Israel heard it according to his capacity ; old men, and youths, and boys, and sucklings, and women ; the Voice was to each one as each one had the power to receive it."

The object of this edition of a portion of the New Testament is to help Young Readers especially to hear that Voice.

Chief among the principles by which the present Editor has sought to be guided in his work is the Sacredness of the Book with which he and his readers have to do. When the young Arthur Stanley, afterwards Dean of Westminster, first introduced himself to the German

theologian Ewald, an indelible impression was made upon him when that great man "grasped the small Greek Testament which he had in his hand as we entered, and said : ' In this little book is contained all the wisdom of the world.' "

Another important principle is this, that young readers, on their first introduction to Scripture, should be led as soon as possible to the true point of view, and should be saved from the need of unlearning in after life that which in their earliest years they have been taught to think of as vital and essential to the faith. " You must teach your children truth in part," says Bishop Brooks, " but the partial truth you teach them must be true, and so have in it the essential completeness of all truth, or else they will outgrow it, and cast it off as hundreds of growing children do leave behind the whole well-meant but narrowly-conceived religion of their nurseries, as they pass out of the nursery door into the world."

Both these principles lead to a third. This " little book " must be read historically if we would reach down into the depths of its meaning. That veteran student of the Bible, and helper of others' studies, Bernhard Weiss, is a true discernor of the time and its needs when he says, " The main thing in an Introduction to the New Testament is . . . the actual initiation into a living historical knowledge of Scripture. . . . It appears to me that nothing less than the whole future of theology and the Church depends on the wider diffusion of such an understanding of Scripture "; and adds that without it no one can be " well equipped for the battle of the present that is imposed as a duty on us all." Whatever " battle " is upon us is due largely to the fact that in an age which is historical in all its instincts and sympathies we are passing

away from an unhistorical reading of Scripture, and too often that means a passing away from all Bible reading. There is a great deal of truth in the remark with which another veteran scholar, Reuss, closes his *History of the New Testament* : "The history of the theological use of the Scriptures shows that the Church for but a short time received the will of her Lord and the teaching of His disciples through brief and simple instruction, and that Christian theologians have been laboring for seventeen hundred years since to fix by learning and speculation the meaning of certain pages which were written for the unlearned and simple-minded." The historian Neander described our time as one in which "the Gospel itself rests on an immovable rock, while human systems of theology are everywhere undergoing a purifying process."

"Amid changing interpretations" of the Book our aim, as Dr. Jowett has well said, should be "not to add another, but to recover the original one ; the meaning, that is, of the words as they first struck on the ears or flashed before the eyes of those who heard and read them."

As to the Contents of this volume, it does not profess to be the whole New Testament, but an Introduction to the Study of the New Testament. The Epistle of St. Jude, the Second of St. Peter, and Chapters iv.-xx. of the Apocalypse have been omitted because they seemed more suited for older readers or to need a fuller treatment than the original plan of the volume had in mind ; but their probable place in the historical development of the New Testament literature has been indicated at what appeared to be a proper point. The Second and Third Epistles of St. John have been omitted because from their private nature and their brevity they scarcely require or admit of an introduction such as is given in

the notes of this volume. In the larger Epistles also a few brief passages have been omitted where it seemed that so it would be easier for beginners to keep the clue to the main thought ; such omissions are generally indicated by a dash. The volume as it stands should be regarded only as an Introduction, leading on and (may it not be hoped ?) inciting to a completer study of the whole New Testament in its historical order and its historical setting. The endeavor has been to set forth the individual character of each book that was taken up, to let each speak for itself, to draw out and display the internal structure of each, and to give thus an introduction to whatever may follow in later years when comparisons and contrasts are studied, and when the questions that are not yet settled come up for further consideration. As Hagenbach well says, the Bible should be read " as a Book which, with all its Divinity, its Divine origin and Divine ends, is still written by human hands for human beings, for a human eye, a human heart, a human understanding, as a Book which, though written for all times, even for eternity, still refers to certain times and occasions, and must from these given times and occasions be interpreted."

The Revised Version forms the basis of the present work, but only the basis. The readings and renderings preferred by the American Committee of Revisers have in most places commended themselves upon close consideration, and the Editor cannot refrain from saying at this point that as he has studied their work it has more and more approved itself to him as deserving a very much higher recognition than it has yet received.

As the plan of the volume did not admit of marginal or alternative readings, and as it cannot be said of the

Revised Version that its text is superior to its margin, nor even that the Greek text on which it rests is the best attainable, the present Editor has adopted Westcott and Hort's Greek New Testament as "the purest Greek text," "the last and best edition of the Greek Testament," according to the ripened conviction of that competent authority, Dr. Philip Schaff, with whom probably most English and American scholars will agree. Westcott and Hort's text has been adhered to except in three places: In Mark i., 1, their marginal reading has been adopted, because, as they themselves say, "neither reading [that which gives the words "Son of God," nor that which omits them] can be safely rejected." In Acts xi., 20, "Greeks," *i. e.*, Gentiles, has been preferred, as having intrinsic evidence, to "Grecian Jews," "the better attested reading." In John viii., 25, Westcott and Hort's text would require the translation "How is it that I even speak to you at all?" instead of that which is preferred in this volume.

The translation here given, while based on the Revised Version, with constant reference to the King James' Version, freely varies from both. Wherever such readers as this volume was prepared for would be likely to be helped by a change of word, by an allowance of colloquialisms in the English, corresponding to colloquialisms in the original Greek but excluded from the more dignified versions made for public use in the Church, by paraphrases or thought-translations instead of word-translations,—the endeavor has been to give such assistance. Wherever thoughtful children or youths might be expected to ask as to a word or a clause, "What does this mean?" the Editor has tried to anticipate the question and supply an answer, so removing difficulties. "*Les Saints Évangiles*"

of Lasserre and "Das Neue Testament" of Weizsäcker have been constantly referred to by the Editor ; and venturesome as the course taken by him has seemed, in departing from both the Authorized and the Revised Versions, he has been encouraged to go on in it by calling to mind some words of the Ever-Memorable John Hales : " Though I have a very great opinion of those men who did translate the Testament, yet I would be loth to be a loser by my reverence."

Quotations from the Old Testament are indicated by the use of *Italic type*. A list of such quotations appears at the end of the volume.

During the seven years or more in which the preparation of this volume has engaged most of the time that could be spared from the duties of a busy life, a great many authorities have been consulted, and many debts have been incurred to books and to scholars, too many to allow even a passing mention here. If there is anything good in the work, a general acknowledgment for it, as received from others, must suffice. For the innumerable faults that will appear in it, notwithstanding the pains that have been bestowed upon it, the Editor must bear the blame, qualified only by the fact that they occur in an endeavor to help beginners, among whom he would be content to include himself.

Should any of the Young Readers for whom this volume is prepared desire to go further in the study of the New Testament, they may find the following list of books of some use : Dr. Marcus Dods' "Introduction to the New Testament"; Dr. Bernhard Weiss' "Introduction to the New Testament"; Dr. Edward Reuss' "History of the Sacred Scriptures of the New Testament," Houghton's translation ; Archdeacon Farrar's "Life and Works

of St. Paul," and his "Early Days of Christianity"; Prof. Sabatier's "The Apostle Paul"; "A New Testament Commentary for English Readers," edited by Bishop Ellicott; and the "Cambridge Bible for Schools."

These golden words of Frederick Maurice may well be borne in mind: "If we have sufficient reverence for the Book to follow in the steps which it marks out for us, we may learn something from it. We shall not learn, even then, if we forget that all true words—the truest, most of all—only speak *to* us when they speak *in* us, when they awaken us to thought, self-questioning, wonder, hope.

. . . To imagine that any book, or any living voice can give, if there is not a receiver, or that it can give except according to the measure of the receiver, is to contradict all experience and all reason."

EDWARD T. BARTLETT.

DIVINITY SCHOOL, PHILADELPHIA,
9 June, 1892.

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THE FIRST THREE GOSPELS.

I.—ACCORDING TO MARK.

II.—ACCORDING TO MATTHEW.

III.—ACCORDING TO LUKE.

The First Three Gospels are called the Synoptists, as giving somewhat the same general view of events. Their frequent correspondences, their very striking differences, their use of some primitive source common to all, and their marked individuality of character notwithstanding their family likeness, render the subject of their relation to each other and to their common source one of the standing problems of Christian scholarship, a problem full of interest and not yet fully solved. They are here presented in what seems to be their natural order :

1. The Gospel of the Public Ministry of Christ, which in a rapid succession of pictures portrays the " Son of God " accomplishing with celerity the great work by which He filled the world with the Beneficent Power of His Name. The Gospel of Activity, which with restless and impetuous energy sets forth for the practical energetic Roman mind the person and work of Jesus in the fresh vigor of His Power. The Gospel for Roman Christians, whose theme might be stated in the words of Peter to the Roman centurion Cornelius : " Jesus of Nazareth, how that God anointed Him with the Holy Spirit and with power, who went about doing good and healing all that were oppressed by the devil, for God was with Him."

2. The Gospel primarily for Jewish Christians, which shews that Jesus is the true Messiah of Israel promised through the prophets, the Heir of Abraham through whom all nations are to be blessed ; the Son of David, the King and the Man of Sorrows combined, entering upon His Kingdom by the Way of the Cross. The Gospel of Fulfilment, which points out at every stage in the history that the Old is fulfilled in the New. The Gospel of the Kingdom of Heaven, in whose closing scene Jesus appears exalted to the throne of heaven and earth, instead of to the throne of his father David, and promises to men on earth the abiding presence of Immanuel, God with us.

3. The Catholic Gospel of free and universal Salvation for all men. The Gospel of the Son of Man, the Friend of the human race, Himself made perfect through sufferings, able to sympathize because He has been tempted in all points as we are, yet without sin. The Gospel of God our Saviour and His love toward man ; Divine compassion stooping down to man, human life entering into union with God, in the Person of Him who is to bring His brother-men back to God.

ACCORDING TO MARK.

[John Mark, the son of a certain Mary of Jerusalem, may have been the young man whom he mentions (xiv., 51) as following Jesus and His disciples out of the house in which they had kept the Passover. To the house of this Mary—which may have been the scene of the Last Supper and of the descent of the Spirit at Pentecost—Peter went when delivered from prison (Acts xii., 12). With his cousin Barnabas and Paul he went on their first missionary journey as their attendant, but soon lost heart and left them, thus occasioning a rupture between those Apostles (Acts xii., 25, xiii., 5, 13, xv., 38). Nevertheless after some years he was among the few who stood by Paul during his imprisonment in Rome, and was named by the Apostle among those fellow-workers who had proved a comfort to him (Col. iv., 10, 11; Philem. 24); and still later, Paul particularly desired his help (II Tim. iv. 11). At some time, probably between his desertion of Paul and his renewed association with that Apostle, he was specially attached to Peter as “interpreter,” and in this relation is believed to have composed his Gospel, which was sometimes alluded to as the “Reminiscences of Peter.”]

THE BEGINNING of the Gospel of Jesus Christ, the Son of God.

HIS WAY PREPARED BY THE FORERUNNER. I. 2-8.

Even as it is written in Isaiah the prophet

*Behold, I send My messenger before Thy face,
Who shall prepare Thy way :*

*The voice of one crying in the wilderness
Make ye ready the way of the Lord,
Make His paths straight,*

John came who baptized in the wilderness and preached the baptism of repentance for remission of sins. And there went out unto him all the country of Judæa and all they of Jerusalem, and they were baptized by him in

the river Jordan confessing their sins. And John was clothed with camel's hair and had a leathern girdle about his loins and did eat locusts and wild honey. And he preached, saying, There cometh after me He that is mightier than I, the latchet of whose shoes I am not worthy to stoop down and unloose : I baptized you with water, but He shall baptize you with the Holy Spirit.

PART I.

THE EARLY MINISTRY IN GALILEE AMIDST UNDIVIDED AND
EVER-INCREASING ADMIRATION.

The Son of God Baptized, Anointed King, Sustained in Temptation—His First Proclamation of the Kingdom of God—First Calling of Disciples—A Day in Capernaum—His Authority over Evil Spirits and over Disease—He Heals the Leper. I. 9-45.

AND IT CAME TO PASS in those days that Jesus came from Nazareth of Galilee and was baptized by John in the Jordan. And straightway coming up out of the water he saw the heavens rent asunder and the Spirit as a dove descending upon Him : and a voice came out of the heavens, Thou art My beloved Son, in Thee I am well pleased. And straightway the Spirit driveth Him forth into the wilderness. And He was in the wilderness forty days tempted by Satan, and He was with the wild beasts, and the angels ministered unto Him.

Now after John was delivered up Jesus came into Galilee, preaching the Gospel of God, and saying, The time is fulfilled and the Kingdom of God is at hand : repent ye and believe in the Gospel. And passing along by the sea of Galilee He saw Simon and Andrew the brother of Simon casting a net in the sea, for they were fishers : and Jesus said unto them, Come ye after

Me, and I will make you to become fishers of men. And straightway they left the nets and followed Him. And going on a little further He saw James the son of Zebedee and John his brother, who also were in the boat mending the nets, and straightway He called them. And they left their father Zebedee in the boat with the hired servants and went after Him.

And they go into Capernaum. And straightway on the sabbath day He entered into the synagogue and taught. And they were astonished at His teaching, for He taught them as having authority and not as the scribes. And straightway there was in their synagogue a man with an unclean spirit, and he cried out, saying, What wilt Thou have of us, Thou Jesus of Nazareth? art Thou come to destroy us? I know Thee who Thou art, the Holy One of God. And Jesus rebuked him, saying, Be still and come out of him. And the unclean spirit, tearing him and crying with a loud voice, came out of him. And they were all amazed, insomuch that they questioned among themselves, saying, What is this? a new teaching: with authority He commandeth even the unclean spirits, and they obey Him. And the report of Him went out straightway everywhere into all the region of Galilee round about. And straightway when they were come out of the synagogue they came into the house of Simon and Andrew, with James and John. Now Simon's wife's mother lay sick of a fever, and straightway they tell Him of her. And He came and took her by the hand and raised her up; and the fever left her, and she ministered unto them. And at even, when the sun did set, they brought unto Him all that were sick and them that were demoniacs: and all the city was

gathered together at the door. And He healed many that were sick with divers diseases, and cast out many demons, and He suffered not the demons to speak, because they knew Him to be Christ. And in the morning, a great while before day, He rose up and went out and departed into a desert place, and there was praying. And Simon and they that were with Him followed after Him, and they found Him and say unto Him, All are seeking Thee. And He saith unto them, Let us go elsewhere into the next towns, that I may preach there also, for to this end came I forth. And He went into their synagogues throughout all Galilee, preaching and casting out demons.

And there cometh to Him a leper beseeching Him and kneeling down to Him and saying unto Him, If Thou art willing, Thou canst make me clean. And being moved with compassion He stretched forth His hand and touched him and saith unto him, I am willing, be thou made clean. And straightway the leprosy departed from him, and he was made clean. And He sternly charged him and straightway drave him out, and saith unto him, See thou say nothing to any man, but go *shew* thyself to the *priest* and offer for thy cleansing the things which Moses commanded, that they may have evidence that a leper hath been cleansed. But he went out and began to publish it much and to spread abroad the matter, insomuch that Jesus could no more openly enter into a city, but was without in desert places : and they came to Him from every quarter.

PART 2.

THE SON OF GOD IN CONFLICT—OPPOSITION RAPIDLY GROWING
INTO DEADLY ENMITY.

Conflict with Unbelief in Forgiveness : His Power over the Past, in Remission—Conflict with Unbelief in the Redemption of the Sinful : His Power over the Present and Future, in New Life for Men—Conflicts with Narrow and Inhuman Traditionalism : His Power over the Sabbath in Cases of Necessity and Mercy—Pharisees and Herodians Lay aside their Enmity to Conspire His Destruction. 2. 1-3. 6.

AND when He entered again into Capernaum after some days it was noised that He was in the house : and many were gathered together, so that there was no longer room for them, no, not even about the door, and He spake the word unto them. And they come, bringing unto Him a man sick of the palsy, borne by four. And when they could not bring him unto Him for the crowd, they uncovered the roof where He was, and when they had broken it up they let down the bed whereon the sick of the palsy lay. And Jesus seeing their faith saith unto the sick of the palsy, Son, thy sins are forgiven. But there were certain of the scribes sitting there and reasoning in their hearts, Why doth this man thus speak ? he blasphemeth : who can forgive sins but God alone ? And straightway Jesus, perceiving in His spirit that they so reasoned within themselves, saith unto them, Why reason ye these things in your hearts ? Whether is easier, to say to the sick of the palsy, Thy sins are forgiven, or to say, Arise and take up thy bed and walk ? But that ye may know that the Son of Man hath authority to forgive sins on earth—He saith to the sick of the palsy, I say unto thee, Arise, take up thy bed and go unto thy house. And he arose and straightway took up

the bed and went forth before them all ; insomuch that they are all amazed and glorify God, saying, We never saw it on this fashion.

And He went forth again by the sea-side ; and all the multitude resorted unto Him, and He taught them. And as He passed by He saw Levi the son of Alphæus sitting at the place of toll, and He saith unto him, Follow Me. And he arose and followed Him. And it came to pass that He was sitting at meat in Levi's house, and many tax-gatherers and sinners sat down with Jesus and His disciples ; for there were many and they followed Him. And the scribes of the Pharisees, when they saw that He was eating with the sinners and tax-gatherers, said unto His disciples, Doth He eat with tax-gatherers and sinners ? And when Jesus heard it, He saith unto them, They that are strong, have no need of a physician, but they that are sick : I came not to call 'the righteous' but sinners. And John's disciples and the Pharisees were keeping a fast. And they come and say unto Him, Why do John's disciples and the disciples of the Pharisees fast, but Thy disciples fast not ? And Jesus said unto them, Can the sons of the bride-chamber fast while the bridegroom is with them ? as long as they have the bridegroom with them they cannot fast : but days will come when the bridegroom shall have been taken away from them, and then will they fast in that day. No man seweth a patch of undressed cloth on an old garment : else that which should fill it up teareth from it, the new from the old, and a worse rent is made. And no man putteth new wine into old wine-skins : else the wine will burst the skins, and the wine perisheth and the skins : but new wine into fresh wine-skins.

And it came to pass that He was going on the sabbath day through the fields of standing grain, and His disciples began, as they went, to pluck the ears of grain. And the Pharisees said unto Him, Behold, why do they on the sabbath day that which is not lawful? And He said unto them, Did ye never read what David did when he had need and was an hungred, he and they that were with him? How he entered into the house of God, when Abiathar was high-priest, and did eat *the shewbread*, which it is not lawful to eat save for the priests, and gave also to them that were with him? And He said unto them, The sabbath was made for man and not man for the sabbath: so that the Son of Man is Lord even of the sabbath.

And He entered again into the synagogue, and there was a man there who had his hand withered: and they watched Him whether He would heal him on the sabbath day, that they might accuse Him. And He saith unto the man that had his hand withered, Stand forth. And He saith unto them, Is it lawful on the sabbath day to do good or to do harm, to save a life or to kill? But they held their peace. And when He had looked round about on them with anger, being grieved at the hardening of their heart, He saith unto the man, Stretch forth thy hand: and he stretched it forth, and his hand was restored. And the Pharisees went out and straightway with the Herodians took counsel against Him, how they might destroy Him.

PART 3.

THE SEPARATION BETWEEN THOSE WHO ACCEPT AND THOSE WHO
REJECT HIM.

The Eagerness of the Multitudes. He Chooses the Twelve—The Conflict Renewed. Blasphemy of His Foes. His Friends, Who They Are—In Parables He Reveals to His Friends the Mystery of the Kingdom, Its Varied Reception, Its Nature, Its Quiet Growth—In Mighty Works He Reveals His Power over the Storm and Sea, over Evil Spirits. Rejected by the Gerasenes—His Power over Sickness and Death, though He is Laughed to Scorn—His Rejection at Nazareth—He Sends Forth the Twelve—His Fame at King Herod's Court. Death of John Baptist. 3. 7-6. 29.

AND Jesus with His disciples withdrew to the sea : and a great multitude from Galilee followed, and from Judæa and from Jerusalem and from Idumæa and beyond Jordan and about Tyre and Sidon, a great multitude, hearing what great things He is doing, came unto Him. And He spake to His disciples, that a little boat should wait on Him because of the crowd, lest they should throng Him : for He had healed many ; inso-much that as many as had plagues pressed upon Him that they might touch Him. And the unclean spirits, whensoever they beheld Him, fell down before Him and cried, saying, Thou art the Son of God. And He charged them much that they should not make Him known. And He goeth up into the mountain and calleth unto Him whom He Himself would, and they went unto Him. And He appointed twelve, whom also He named apostles, that they might be with Him, and that He might send them forth to preach, and to have authority to cast out demons : and He appointed the twelve (and Simon He surnamed) Peter, and James the son of Zebedee, and John the brother of James (and

them He surnamed Boanerges, which is, Sons of Thunder), and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphæus, and Thaddæus, and Simon the Zealot, and Judas Iscariot, who also betrayed Him.

And He cometh into a house : and the multitude cometh together again, so that they could not so much as eat bread. And when His friends heard it they went out to lay hold on Him ; for they said, He is beside Himself. And the scribes who came down from Jerusalem said, He hath Beelzebub, and, By the prince of the demons casteth He out the demons. And He called them unto Him, and said unto them in parables, How can Satan cast out Satan ? And if a kingdom be divided against itself, that kingdom cannot stand : and if a house be divided against itself, that house will not be able to stand : and if Satan hath risen up against himself and is divided, he cannot stand, but hath an end. But no one can enter into the house of the strong man and spoil his goods, except he first bind the strong man ; and then he will spoil his house. **Verily** I say unto you, All their sins shall be forgiven unto the sons of men, and their blasphemies wherewith soever they shall blaspheme ; but whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is in the grip of an eternal sin. Because they said, He hath an unclean spirit. And there come His mother and His brothers, and, standing without, they sent unto Him, calling Him. And a multitude was sitting about Him, and they say unto Him, Behold, Thy mother and Thy brothers without seek for Thee. And He answereth them, and saith, Who is My mother and My brothers ? And looking round on them that sat round about Him, He saith, Behold, My mother

and My brothers ! Whosoever shall do the will of God, the same is My brother and sister and mother.

And again He began to teach by the seaside. And there is gathered unto Him a very great multitude, so that He entered into a boat, and sat in the sea ; and all the multitude were by the sea on the land. And He taught them many things in parables, and said unto them in His teaching, Hearken. Behold, the Sower went forth to sow : and it came to pass, as he sowed, some seed fell by the wayside, and the birds came and devoured it. And other fell on the rocky ground and where it had not much earth, and straightway it sprang up, because it had no deepness of earth : and when the sun was risen, it was scorched, and because it had no root it withered away. And other fell among the thorns, and the thorns grew up and choked it, and it yielded no fruit. And others fell into the good ground, and yielded fruit, growing up and increasing ; and brought forth thirty-fold and sixty-fold and a hundred-fold. And He said, Who hath ears to hear, let him hear. And when He was alone, they that were about Him with the twelve asked of Him the parables. And He said unto them, Unto you is given the secret counsel of the kingdom of God : but unto them that are without, all things are done in parables, that

Seeing they may see and not perceive,

And hearing they may hear and not understand,

Lest haply they should turn and it should be forgiven them.

And He saith unto them, Know ye not this parable ? and how shall ye know all the parables ? The Sower soweth the word. And these are they by the wayside, where the word is sown, and when they have heard, straight-

way cometh Satan and taketh away the word which hath been sown in them. And these in like manner are they that are sown upon the rocky places, who, when they have heard the word, straightway receive it with joy ; and they have no root in themselves, but endure for a while ; then, when tribulation or persecution ariseth because of the word, straightway they stumble. And others are they that are sown among the thorns ; these are they that have heard the word, and the cares of the world and the deceitfulness of riches and the lusts of other things entering in choke the word, and it becometh unfruitful. And those are they that were sown upon the good ground ; such as hear the word and accept it and bear fruit, thirty-fold and sixty-fold and a hundred-fold.

And He said unto them, Is the lamp brought to be put under the bushel or under the bed, and not to be put on the stand ? For there is nothing hid, save that it should be manifested ; neither was anything made secret, but that it should come to light. If any man hath ears to hear, let him hear.

And He said unto them, Take heed what ye hear. With what measure ye mete it shall be measured unto you, and more shall be given unto you. For he that hath, to him shall be given : and he that hath not, from him shall be taken away even that which he hath.

And He said, So is the kingdom of God, as if a man should cast seed upon the earth and should sleep and rise night and day, and the seed should spring up and grow how knoweth not he. Of herself the earth beareth fruit, first the blade, then the ear, then the full grain in the ear. But when the fruit is ripe, straightway *he sendeth forth the sickle, because the harvest is come.*

And He said, How shall we liken the kingdom of God, or in what

parable shall we set it forth? It is like a grain of mustard seed, which, when it is sown upon the earth, though it be less than all the seeds that are upon the earth—and when it is sown, groweth up and becometh greater than all the herbs and putteth out great branches; so that *the birds of the heaven can lodge under the shadow thereof*.

And with many such parables spake He the word unto them, as they were able to hear it: and without a parable spake He not unto them, but privately to His own disciples He expounded all things.

And on that day, when even was come, He saith unto them, Let us go over unto the other side. And leaving the multitude, they take Him with them, even as He was, in the boat, and other boats were with Him. And there ariseth a great storm of wind, and the waves were beating into the boat, insomuch that the boat was now filling. And He Himself was in the stern, asleep on the cushion: and they awake Him and say unto him, Master, carest Thou not that we perish? And when He was awakened He rebuked the wind and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. And He said unto them, Why are ye cowardly? have ye not yet faith? And they feared exceedingly, and said one to another, Who then is this, that even the wind and the sea obey Him? And they came to the other side of the sea, into the country of the Gerasenes. And when He was come out of the boat, straightway there met Him out of the tombs a man with an unclean spirit, who had his dwelling in the tombs, and no man could any more bind him, no, not with a chain, because that he had been often bound with fetters and chains, and the chains had been rent asunder by him, and the fetters broken in pieces: and no man had strength to tame him: and always night and day in

the tombs and in the mountains he was crying out and cutting himself with stones. And when he saw Jesus from afar he ran and worshipped Him, and crying out with a loud voice, he saith, What wilt Thou have of me, Jesus, Thou Son of the Most High God? I adjure Thee by God, torment me not. For He was saying unto him, Come forth, thou unclean spirit, out of the man. And He asked him, What is thy name? And he saith unto Him, My name is Legion, for we are many: and he besought Him much that He would not send them away out of the country. Now there was there on the mountain side a great herd of swine feeding. And they besought Him, saying, Send us into the swine, that we may enter into them. And He gave them leave. And the unclean spirits came out and entered into the swine, and the herd rushed down the steep into the sea, in number about two thousand, and they were choked in the sea. And they that fed them fled and told it in the city and in the country: and they came to see what it was that had come to pass. And they come to Jesus, and behold the demoniac sitting, clothed and in his right mind, him that had the legion; and they were afraid. And they that saw it declared unto them how it befell the demoniac and concerning the swine. And they began to beseech Him to depart from their borders. And as He was entering into the boat, he that had been possessed with demons besought Him that he might be with Him. And He suffered him not, but saith unto him, Go to thy house unto thy friends, and tell them how great things the Lord hath done for thee and how He had mercy on thee. And he went his way and began to publish in Decapolis how great things Jesus had done for him; and all men did marvel.

And when Jesus had crossed over again in the boat

unto the other side, a great multitude was gathered unto Him ; and He was by the sea. And there cometh one of the rulers of the synagogue, Jairus by name ; and seeing Him he falleth at His feet and beseecheth Him much, saying, My little daughter is at the point of death ; I pray Thee, that Thou come and lay Thy hands on her, that she may be saved and live. And He went with him. And a great multitude followed Him, and they thronged Him. And a woman who had an issue of blood twelve years, and had suffered many things by many physicians, and had spent all that she had and was nothing bettered, but rather grew worse, having heard the things concerning Jesus, came in the crowd behind and touched His garment. For she said, If I touch but His garments I shall be saved. And straightway the fountain of her blood was dried up, and she felt in her body that she was healed of her plague. And straightway Jesus, fully knowing in Himself the power that had gone forth from Him, turned Him about in the crowd and said, Who touched My garments ? And His disciples said unto Him, Thou seest the multitude thronging Thee, and sayest Thou, Who touched Me ? And He looked round about to see her that had done this thing. But the woman fearing and trembling, knowing what had been done to her, came and fell down before Him and told Him all the truth. And He said unto her, Daughter, thy faith hath saved thee : go in peace, and be whole of thy plague. While He yet spake, they come from the ruler of the synagogue's house, saying, Thy daughter is dead : why troublest thou the Master any further ? But Jesus, not heeding the word spoken, saith unto the ruler of the synagogue, Fear not, only believe. And He suffered no man to follow with Him, save Peter, and James, and

John the brother of James. And they come to the house of the ruler of the synagogue ; and He beholdeth a tumult and many women crying and wailing greatly ; and when He was entered in, He saith unto them, Why make ye a tumult, and cry ? the child is not dead, but sleepeth. And they laughed Him to scorn. But He, having put them all forth, taketh the father of the child and her mother and them that were with Him and goeth in where the child was. And taking the child by the hand, He saith unto her, Taleitha koum, which is, being interpreted, Damsel, I say unto thee, Arise. And straightway the damsel rose up and walked ; for she was twelve years old. And they were amazed straightway with a great amazement. And He charged them much that no man should know this ; and He commanded that something should be given her to eat.

And He went out from thence ; and He cometh into His own country ; and His disciples follow Him. And when the sabbath was come, He began to teach in the synagogue : and the many hearing Him were astonished, saying, Whence hath this man these things, and what is the wisdom that is given unto this man, and what mean such mighty works wrought by his hands ? Is not this the carpenter, the son of Mary and brother of James and Joses and Judas and Simon ? and are not his sisters here with us ? And they were offended in Him. And Jesus said unto them, A prophet is not without honor, save in his own country and among his own kin and in his own house. And He could there do no mighty work, save that He laid his hands upon a few sick folk and healed them : and He marvelled because of their unbelief.

And He went round about the villages teaching. And He calleth unto Him the twelve, and began to send them

forth by two and two ; and He gave them authority over the unclean spirits ; and He charged them that they should take nothing for their journey, save a staff only ; no bread, no wallet, no brass even in their girdle ; but to go shod with sandals ; and, said He, put not on two coats. And He said unto them, Wheresoever ye enter into a house, there abide till ye depart thence. And whatsoever place shall not receive you and they hear you not, as ye go forth thence shake off the dust that is under your feet for a testimony unto them. And they went out, and preached that men should repent, and cast out many demons, and anointed with oil many that were sick, and healed them.

And king Herod heard thereof ; for His name had become known, and they said, John the Baptist is risen from the dead, and therefore do these powers work in him : but others said, It is Elijah : and others said, A prophet, as one of the prophets. But Herod, when he heard thereof, said, The John whom I beheaded, he is risen. For Herod himself had sent forth and laid hold upon John and bound him in prison for the sake of Herodias, his brother Philip's wife ; for he had married her : for John said unto Herod, It is not lawful for thee to have thy brother's wife. And Herodias set herself against him and desired to kill him, and could not ; for Herod feared John, knowing that he was a righteous man and a holy, and kept him safe, and when he heard him he was much perplexed, and he heard him gladly. And when a convenient day was come that Herod on his birthday made a supper to his lords and the high captains and the chief men of Galilee ; and when his daughter Herodias herself came in and danced, she pleased Herod and them that sat at meat with him.

And the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee : and he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom. And she went out, and said unto her mother, What shall I ask ? And she said, The head of John the Baptist. And she came in straightway with haste unto the king and asked, saying, I will that thou forthwith give me in a charger the head of John the Baptist. And the king was exceeding sorry ; but for the sake of his oaths and of them that sat at meat he would not disappoint her : and straightway the king sent forth a soldier of his guard, and commanded to bring his head : and he went and beheaded him in the prison and brought his head in a charger and gave it to the damsel, and the damsel gave it to her mother. And when his disciples heard thereof, they came and took up his corpse and laid it in a tomb.

PART 4.

CULMINATION OF HIS MINISTRY AMONG THE PEOPLE—SHARPER CONFLICTS WITH HIS FOES—HIS DISCIPLES STILL IMPERFECTLY UNDERSTAND HIM.

Return of the Twelve. His Power to Feed Life : the Five Thousand. He Walks on the Sea. He Heals Many—His Conflict with Pharisees and Scribes concerning Traditions as to Clean and Unclean. His Disciples do not Understand—He Cleanses a Gentile Girl from an Evil Spirit, and Heals One Who is Deaf and Dumb—His Power to Feed Life : the Four Thousand—He refuses to Give a Sign from Heaven. His Disciples do not Understand nor Perceive—He heals a Blind Man Gradually and Apart. 6. 30—8. 26.

AND the apostles gather themselves together unto Jesus, and told Him all things whatsoever they had done and whatsoever they had taught. And He saith unto

them, Come ye yourselves apart into a desert place and rest a while. For there were many coming and going, and they had no leisure so much as to eat. And they went away in the boat to a desert place apart. And many saw them going, and understood it, and they ran there together on foot from all the cities and outwent them. And He came forth and saw a great multitude, and He had compassion on them because they were as sheep not having a shepherd ; and He began to teach them many things. And when the day was now far spent, His disciples came unto Him, and said, The place is desert, and the day is now far spent : send them away, that they may go into the country and villages round about and buy themselves somewhat to eat. But He answered and said unto them, Give ye them to eat. And they say unto Him, Shall we go and buy two hundred shillingworths of bread, and give them to eat ? And He saith unto them, How many loaves have ye ? go see. And when they knew, they say, Five, and two fishes. And He commanded them that all should sit down by companies upon the green grass. And they sat down in ranks, by hundreds and by fifties. And He took the five loaves and the two fishes, and looking up to heaven He blessed and brake the loaves and gave to the disciples to set before them, and the two fishes divided He among them all. And they did all eat and were filled : and they took up broken pieces, twelve handbasketfuls, and also of the fishes. And they that ate the loaves were five thousand men. And straightway He constrained His disciples to enter into the boat and to go before Him unto the other side to Bethsaida, while He Himself sendeth the multitude away. And after He had taken leave of them He departed into the mountain to pray.

And when even was come, the boat was in the midst of the sea, and He alone on the land. And seeing them distressed in rowing, for the wind was contrary unto them, about the fourth watch of the night He cometh unto them, walking on the sea ; and He would have passed by them. But they, when they saw Him walking on the sea, supposed that it was an apparition, and cried out ; for they all saw Him and were troubled. But He straightway spake with them, and saith unto them, Be of good cheer, it is I ; be not afraid. And He went up unto them into the boat, and the wind ceased. And they were sore amazed in themselves ; for they understood not concerning the loaves, but their heart was hardened. And when they had crossed over to the land, they came unto Gennesaret and moored to the shore. And when they were come out of the boat, straightway the people knew Him and ran round about that whole region and began to carry about on their beds those that were sick where they heard He was. And wheresoever He entered, into villages or into cities or into the country they laid the sick in the market-places, and besought Him that they might touch if it were but the border of His garment : and as many as touched Him were made whole. And there are gathered together unto Him the Pharisees, and certain of the scribes, who had come from Jerusalem and had seen that some of His disciples ate their bread with "defiled," that is, unwashen, hands. (For the Pharisees and all the Jews, except they wash their hands to the wrist, eat not, holding the tradition of the elders : and when they come from the market-place, except they sprinkle themselves, they eat not ; and many other things there are, which they have received to hold, washings of cups and pots and brazen vessels.) And the

Pharisees and the scribes ask Him, Why walk not thy disciples according to the tradition of the elders, but eat their bread with "defiled" hands? And He said unto them, Well did Isaiah prophesy of you hypocrites, as it is written,

This people honoreth Me with their lips,

But their heart is far from Me :

But in vain do they worship Me,

Teaching doctrines that are the precepts of men.

Ye leave the commandment of God and hold fast the tradition of men. And He said unto them, Full well do ye reject the commandment of God, that ye may keep your tradition : for Moses said, *Honor thy father and thy mother*, and, *He that speaketh evil of father or mother, let him die the death* : but ye say, If a man shall say to his father or his mother, That wherewith thou mightest have been profited by me is Corban, that is to say, Given to God, ye no longer suffer him to do aught for his father or his mother ; making void the word of God by your tradition which ye have delivered : and many such like things ye do. And He called to Him the multitude again and said unto them, Hear Me all of you and understand. There is nothing from without the man, that going into him can defile him : but the things which proceed out of the man are those that defile the man. And when He was entered into the house from the multitude, His disciples asked of Him the parable. And He saith unto them, Are ye so without understanding also? Perceive ye not, that whatsoever from without goeth into the man, it cannot defile him ; because it goeth not into his heart, but into his belly, and goeth out into the draught? This He said, making all meats clean. And He said, That which proceedeth out of the man, that

defileth the man : for from within, out of the heart of men, evil thoughts proceed, fornications, thefts, murders, adulteries, covetings, wickednesses, deceit, lasciviousness, an evil eye, railing, pride, foolishness : all these evil things proceed from within and defile the man.

And from thence He arose and went away into the borders of Tyre and Sidon. And He entered into a house and would have no man know it ; and He could not be hid : but straightway a woman whose little daughter had an unclean spirit, having heard of Him, came and fell down at His feet : now the woman was a Gentile, a Syrophœnician by race : and she besought Him that He would cast forth the demon out of her daughter. And He said unto her, Let the children first be filled ; for it is not meet to take the children's bread and cast it to the dogs. But she answered and saith unto Him, Yea, Lord, feed the children first, and the dogs under the table eat of the children's crumbs. And He said unto her, For this saying go thy way ; the demon is gone out of thy daughter. And she went away unto her house and found the child laid upon the bed, and the demon gone out. And again He went out from the borders of Tyre and came through Sidon unto the sea of Galilee through the midst of the borders of Decapolis. And they bring unto Him one that was deaf and had an impediment in his speech, and beseech Him to lay His hand upon him. And He took him aside from the multitude privately and put His fingers into his ears, and He spat, and touched his tongue ; and looking up to heaven, He sighed and saith unto him, Ephphatha, that is, Be opened : and his ears were opened, and the bond of his tongue was loosed, and he spake plain. And He charged them that they should tell no man : but the more He

charged them, so much the more a great deal they published it. And they were beyond measure astonished, saying, He hath done all things well : He maketh even the deaf to hear, and the dumb to speak.

In those days, when there was again a great multitude and they had nothing to eat, He called unto Him His disciples, and saith unto them, I have compassion on the multitude because they continue with Me now three days and have nothing to eat : and if I send them away fasting to their home, they will faint in the way ; and some of them are come from far. And His disciples answered Him, Whence shall one be able to fill these men with bread here in a desert place ? And He asked them, How many loaves have ye ? And they said, Seven. And He commandeth the multitude to sit down on the ground : and He took the seven loaves, and having given thanks He brake and gave to His disciples to set before them, and they set them before the multitude. And they had a few small fishes : and having blessed them He commanded to set these also before them. And they did eat and were filled : and they took up, of broken pieces that remained over, seven hampers. And they were about four thousand. And He sent them away. And straightway He entered into the boat with His disciples and came into the parts of Dalmanutha.

And the Pharisees came forth and began to question with Him, seeking of Him a sign from heaven, making trial of Him. And He sighed deeply in His spirit, and saith, Why doth this generation seek a sign ? verily I say, There shall no sign be given unto this generation. And He left them and again entering into the boat departed to the other side. And they forgot to take bread ; and they had not in the boat with them more than one

loaf. And He charged them, saying, Take heed, beware of the leaven of the Pharisees and the leaven of Herod. And they reasoned one with another, because they had no bread. And Jesus perceiving it saith unto them, Why reason ye, because ye have no bread? do ye not yet perceive, neither understand? have ye your heart hardened? *Having eyes, see ye not? and having ears, hear ye not?* and do ye not remember when I brake the five loaves among the five thousand, how many handbasket-fuls of broken pieces ye took up? They say unto Him, Twelve. When the seven among the four thousand, how many hampers of broken pieces took ye up? And they say unto Him, Seven. And He said unto them, Do ye not yet understand?

And they come unto Bethsaida. And they bring to Him a blind man and beseech Him to touch him. And He took hold of the blind man by the hand and brought him out of the village; and when He had spit on his eyes and laid His hands upon him, He asked him, Seest thou aught? And he looked up, and said, I see the men; for I behold them as trees walking. Then again He laid His hands upon his eyes; and he looked stedfastly, and was restored, and saw all things clearly. And He sent him away to his home, saying, Do not even enter into the village.

PART 5.

THE TRAINING OF THE TWELVE.

Because of the Malice of His Enemies and His Disciples' Need of Instruction, He Withdraws from the Multitudes into the Circle of His Disciples—Results of His Ministry Thus Far, as Regards the People and as Regards the Twelve. Peter's Confession of the Christ. The Training of the Twelve. The Way of the Cross First Foretold. The Kingdom in Sight—His Transfiguration—He Heals the Possessed Boy. The Disciples' Failure—The Secret of His Power: He Gives Himself without Reserve and without Fear. Second Foretelling of His Sufferings—The Disciples Dispute about Precedence. Greatness in the Kingdom. The Little Child—Instruction in Humility and Tolerance—Instruction as to Marriage and Children—Earthly Riches and the Kingdom. The Glory and Power of Self-Sacrifice Shown to the Rich Young Ruler and the Poor Disciples. Third Foretelling of His Sufferings. He Leads the Way in Sacrifice—Blind Begging of James and John for Princely Honor in the Kingdom—The Blind Beggar Bartimæus Receives Sight and Immediately Follows Him. 8. 27-10. 52.

AND Jesus went forth, and His disciples, into the villages of Cæsarea Philippi: and in the way He asked His disciples, saying unto them, Who do men say that I am? And they told Him, saying, John the Baptist; and others, Elijah; but others, One of the prophets. And He asked them, But you, who say ye that I am? Peter answereth and saith unto Him, Thou art the Christ. And He charged them that they should tell no man of Him. And He began to teach them that the Son of Man must suffer many things and be rejected by the elders and the chief priests and the scribes, and be killed, and after three days rise again: and He spake the saying openly. And Peter took Him, and began to rebuke Him. But He turning about and seeing His disciples, rebuked Peter and saith, Get thee

behind me, Satan : for thou art taking not the part of God but of men. And He called unto Him the multitude with His disciples, and said unto them, If any man would come after Me, let him deny himself and take up his cross and follow Me. For whosoever would save his life shall lose it ; and whosoever shall lose his life for My sake and the gospel's shall save it. For what doth it profit a man to gain the whole world and forfeit his life ? For what should a man give in exchange for his life ? For whosoever shall be ashamed of Me and of My words in this adulterous and sinful generation, the Son of Man also shall be ashamed of him when He cometh in the glory of His Father with the holy angels. And He said unto them, Verily I say unto you, There be some here of them that stand by, who shall in no wise taste of death till they see the kingdom of God come with power.

And after six days Jesus taketh with Him Peter and James and John, and bringeth them up into a high mountain apart by themselves. And He was transfigured before them, and His garments became glistening, exceeding white, so as no fuller on earth can whiten them. And there appeared unto them Elijah with Moses, and they were talking with Jesus. And Peter answereth and saith to Jesus, Rabbi, it is good for us to be here ; and let us make three booths ; one for Thee and one for Moses and one for Elijah. For he knew not what to answer ; for they became sore afraid. And there came a cloud surrounding them with brightness, and there came a voice out of the cloud, This is My beloved Son, hear ye Him. And suddenly looking round about, they saw no one any more, save Jesus only with themselves. And as they were coming down from the mountain He

charged them that they should tell no man what things they had seen, save when the Son of Man should have risen again from the dead. And they kept the saying, questioning among themselves what the rising again from the dead should mean. And they asked Him, saying, **How** is it that the scribes say that Elijah must first come? And He said unto them, *Elijah* indeed cometh first and *restoreth* all things; and how is it written of the Son of Man, that He should suffer many things and be set at nought? But I say unto you, that Elijah is come, and they have also done unto him whatsoever they listed, even as it is written of him.

And when they came to the disciples they saw a great multitude about them, and scribes questioning with them. And straightway all the multitude when they saw Him, were greatly amazed, and running to Him saluted Him. And He asked them, What question ye with them? And one of the multitude answered Him, Master, I brought unto Thee my son, who hath a dumb spirit; and where-soever it taketh him, it dasheth him down, and he foameth and grindeth his teeth and pineth away: and I spake to Thy disciples that they should cast it out; and they were not able. And He answereth them and saith, O faithless generation, how long shall I be with you? how long shall I bear with you? bring him unto Me. And they brought him unto Him. And when he saw Him straightway the spirit tare him grievously, and he fell on the ground and wallowed foaming. And He asked his father, How long time is it since this hath come unto him? And he said, From a child: and oft-times it hath cast him both into the fire and into the waters, to destroy him: but if Thou canst do anything, have compassion on us and help us. And Jesus said unto him, As to that

word, If Thou canst, all things are possible to him that believeth. Straightway the father of the child cried out and said, I believe ; help Thou mine unbelief. And when Jesus saw that a multitude came running together, He rebuked the unclean spirit, saying unto him, Thou dumb and deaf spirit, I command thee, come out of him and enter no more into him. And having cried out and torn him much he came out : and the child became as one dead ; insomuch that the more part said, He is dead. But Jesus took him by the hand, and raised him up ; and he arose. And when He was come into the house His disciples asked Him privately, How is it that we could not cast it out ? And He said unto them, This kind can come out by nothing save by prayer.

And they went forth from thence and passed through Galilee ; and He would not that any man should know it : for He taught His disciples and said unto them, The Son of Man is delivered up into the hands of men, and they shall kill Him ; and when He is killed, after three days He shall rise again. But they understood not the saying, and were afraid to ask Him.

And they came to Capernaum. And when He was in the house He asked them, What were ye reasoning in the way ? But they held their peace ; for they had disputed one with another in the way, who was the greatest. And He sat down and called the twelve and saith unto them, If any man would be first, he shall be last of all and minister of all. And He took a little child and set him in the midst of them, and taking him in His arms He said unto them, Whosoever shall receive one of such little children in My name receiveth Me : and whosoever receiveth Me, receiveth not Me, but Him that sent Me. John said unto Him, Master, we saw one

casting out demons in Thy name, and we forbade him, because he followed not us. But Jesus said, Forbid him not ; for there is no man who shall do a mighty work in My name and be able quickly to speak evil of Me : for he that is not against us is for us. For whosoever shall give you a cup of water to drink because ye are Christ's, verily I say unto you, he shall in no wise lose his reward. And whosoever shall cause one of these little ones that believe to stumble, it were better for him if a great mill-stone were hanged about his neck and he were cast into the sea. And if thy hand cause thee to stumble, cut it off : it is good for thee to enter into life maimed, rather than having thy two hands to go into hell, into the unquenchable fire. And if thy foot cause thee to stumble, cut it off : it is good for thee to enter into life halt, rather than having thy two feet to be cast into hell. And if thine eye cause thee to stumble, cast it out : it is good for thee to enter into the kingdom of God with one eye, rather than having two eyes to be cast into hell, *where their worm dieth not and the fire is not quenched* : for every one shall be salted with fire. Salt is good : but if the salt have lost its saltiness, wherewith will ye season it ? Have salt in yourselves, and be at peace one with another.

And He arose from thence and cometh into the borders of Judæa and beyond Jordan ; and multitudes come together unto Him again ; and, as He was wont, He taught them again. And there came unto Him Pharisees, and asked Him, Is it lawful for a man to put away his wife ? making trial of Him. And He answered and said unto them, What did Moses command you ? And they said, Moses suffered *to write a bill of divorce-ment, and to put her away*. But Jesus said unto them,

For your hardness of heart he wrote you this commandment : but from the beginning of the creation, *Male and female made He them : for this cause shall a man leave his father and mother, and the twain shall become one flesh* : so that they are no more twain, but one flesh : what therefore God hath joined together let not man put asunder. And in the house the disciples asked Him again of this matter. And He saith unto them, Whosoever shall put away his wife and marry another, committeth adultery against her ; and if she herself shall put away her husband and marry another, she committeth adultery.

And they brought unto Him little children that He should touch them : and the disciples rebuked them. But when Jesus saw it He was moved with indignation and said unto them, Suffer the little children to come unto Me ; forbid them not : for to such belongeth the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein. And He took them in His arms and blessed them, laying His hands upon them.

And as He was going forth into the way, there ran one to Him and kneeled to Him and asked Him, Good Master, what shall I do that I may inherit eternal life ? And Jesus said unto him, Why callest thou Me good ? none is good save God alone. Thou knowest the commandments, *Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honor thy father and mother.* And he said unto Him, Master, all these things have I observed from my youth. And Jesus looking upon him loved him, and said unto him, One thing thou lackest : go, sell whatsoever thou hast and give to the poor, and thou shalt have treasure in heaven ; and come,

follow Me. But his countenance fell at the saying, and he went away sorrowful ; for he was one that had great possessions. And Jesus looked round about and saith unto His disciples, How hardly shall they that have riches enter into the kingdom of God ! And the disciples were amazed at His words. But Jesus answereth again and saith unto them, Children, how hard is it to enter into the kingdom of God ! It is easier for a camel to go through a needle's eye than for a rich man to enter into the kingdom of God. And they were astonished exceedingly, saying unto Him, Then who can be saved ? Jesus looking upon them saith, With men it is impossible, but not with God ; for *all things are possible with God*. Peter began to say unto Him, Lo, we have left all and have followed Thee. Jesus said, Verily I say unto you, There is no man that hath left house or brethren or sisters or mother or father or children or lands, for My sake, and for the gospel's sake, but he shall receive a hundred-fold now in this time, houses and brethren and sisters and mothers and children and lands, with persecutions ; and in the world to come eternal life. But many that are first shall be last ; and the last first.

And they were in the way, going up to Jerusalem, and Jesus was going before them ; and they were amazed ; and they that followed were afraid. And He took again the twelve and began to tell them the things that were to happen unto Him, saying, Behold, we go up to Jerusalem, and the Son of Man shall be delivered unto the chief priests and the scribes, and they shall condemn Him to death and shall deliver Him unto the Gentiles, and they shall mock Him and shall spit upon Him and

shall scourge Him and shall kill Him ; and after three days He shall rise again.

And there come near unto Him James and John, the two sons of Zebedee, saying unto Him, Master, we would that Thou shouldest do for us whatsoever we shall ask of Thee. And He said unto them, What would ye that I should do for you ? And they said unto Him, Grant unto us that we may sit, one on Thy right hand, and one on Thy left hand, in Thy glory. But Jesus said unto them, Ye know not what ye ask. Are ye able to drink the cup that I drink, or to be baptized with the baptism that I am baptized with ? And they said unto Him, We are able. And Jesus said unto them, The cup that I drink ye shall drink, and with the baptism that I am baptized withal shall ye be baptized ; but to sit on My right hand or on My left hand is not Mine to give, save to them for whom it hath been prepared. And when the ten heard it, they began to be moved with indignation concerning James and John. And Jesus called them to Him and saith unto them, Ye know that they who are accounted to rule over the Gentiles lord it over them, and their great ones exercise authority over them. But it is not so among you : but whosoever would become great among you, shall be your minister, and whosoever would be first among you, shall be bond-servant of all. For the Son of Man also came not to be ministered unto, but to minister and to give His life a ransom for many.

And they come to Jericho. And as He went out from Jericho with His disciples and a great multitude, the son of Timæus, Bartimæus, a blind beggar, was sitting by the wayside. And when he heard that it was Jesus the Nazarene he began to cry out and say, Jesus, Thou Son

of David, have mercy on me. And many rebuked him, that he should hold his peace : but he cried out the more a great deal, Thou Son of David have mercy on me. And Jesus stood still, and said, Call him. And they call the blind man, saying unto him, Be of good cheer : rise, He calleth thee. And he, casting away his garment, sprang up and came to Jesus. And Jesus answered him and said, What wilt thou that I should do unto thee ? And the blind man said unto Him, Rabboni, that I may receive my sight. And Jesus said unto him, Go thy way ; thy faith hath saved thee. And straightway he received his sight, and followed Him in the way.

PART 6.

HIS MINISTRY IN JERUSALEM.

Triumphant Entry into Jerusalem as King—Withering Curse of Barren Fig-Tree. Cleansing of the Temple. Power of Faith—His Conflicts with the Leaders of the People : the Chief Priests, Scribes, and Elders. Nature of His Authority. The Wicked Husbandmen. The Rejected Corner-Stone—Pharisees and Herodians. The Roman Tribute. God and Cæsar—Sadducees—The Resurrection—A Scribe's Question : The Two Great Commandments. David's Son and Lord. Warning against the Scribes. The Poor Widow's Offering—He Foretells the Ruin of the Temple, the Destruction of Jerusalem, the End of the Age, His Second Coming.
11. 1—13. 37.

AND when they draw nigh unto Jerusalem, unto Bethphage and Bethany, at the mount of Olives, He sendeth two of His disciples and saith unto them, Go your way into the village that is over against you, and straightway as ye enter into it ye shall find a colt tied, whereon no man ever yet sat ; loose him, and bring him. And if any one say unto you, Why do ye this ? say ye, The Lord

hath need of him ; and straightway he will send him back hither. And they went away and found a colt tied at the door without in the open street ; and they loose him. And certain of them that stood there said unto them, What do ye, loosing the colt ? And they said unto them even as Jesus had said : and they let them go. And they bring the colt unto Jesus, and cast on him their garments ; and He sat upon him. And many spread their garments upon the way ; and others branches, which they had cut from the fields. And they that went before, and they that followed, cried,

Hosanna :

Blessed is he that cometh in the name of the Lord :

Blessed is the coming kingdom of our father David :

Hosanna in the highest.

And He entered into Jerusalem, into the temple ; and when He had looked round about upon all things, it being now eventide, He went out unto Bethany with the twelve.

And on the morrow, when they were come out from Bethany, He hungered. And seeing a fig-tree afar off having leaves, He came, if haply He might find anything thereon ; and when He came to it, He found nothing but leaves ; for it was not the season of figs. And He answered and said unto it, No man eat fruit from thee henceforward for ever. And His disciples heard it. And they come to Jerusalem. And He entered into the temple, and began to cast out them that sold and them that bought in the temple, and overthrew the tables of the money-changers and the seats of them that sold the doves ; and He would not suffer that any man should carry a vessel through the temple ; and He taught, and said unto them, *Is it not written, My house shall be called*

a house of prayer for all the nations ? but ye have made it *a den of robbers*. And the chief priests and the scribes heard it, and sought how they might destroy Him : for they feared Him, for all the multitude was astonished at His teaching. And every evening they went forth out of the city. And as they passed by in the morning they saw the fig-tree withered away from the roots. And Peter calling to remembrance saith unto Him, Rabbi, behold, the fig-tree which Thou cursedst is withered away. And Jesus answering saith unto them, Have faith in God : verily I say unto you, Whosoever shall say unto this mountain, Be thou taken up and cast into the sea ; and shall not doubt in his heart, but shall believe that what he saith cometh to pass ; he shall have it. Therefore I say unto you, All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them. And whensoever ye stand praying, forgive, if ye have aught against any one ; that your Father also who is in heaven may forgive you your trespasses.

And they come again to Jerusalem. And as He was walking in the temple, there come to Him the chief priests and the scribes and the elders, and they said unto Him, By what authority doest thou these things ? or who gave thee this authority to do these things ? And Jesus said unto them, I will ask of you one question, and answer Me, and I will tell you by what authority I do these things : the baptism of John, was it from heaven, or from men ? answer Me. And they reasoned with themselves, saying, If we shall say, From heaven ; he will say, Why then did ye not believe him ? But shall we say, From men ?—they feared the people ; for all held John to be a prophet indeed. And they answered Jesus and say, We know not. And Jesus saith unto them,

Neither tell I you by what authority I do these things.

And He began to speak unto them in parables :
A man *planted a vineyard, and set a hedge about it and digged a pit for the winepress and built a tower,* and let it out to husbandmen, and went into another country. And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruits of the vineyard : and they took him and beat him and sent him away empty. And again he sent unto them another servant ; and him they wounded in the head and handled shamefully. And he sent another ; and him they killed, and many others, beating some and killing some. He had yet one, a beloved son : he sent him last unto them, saying, They will reverence my son. But those husbandmen said among themselves, This is the heir ; come let us kill him, and the inheritance shall be ours. And they took him and killed him, and cast him forth out of the vineyard. What will the lord of the vineyard do ? he will come and destroy the husbandmen, and will give the vineyard unto others. Have ye not read even this scripture :

The stone which the builders rejected,

The same was made the head of the corner :

This was from the Lord,

And it is marvellous in our eyes ?

And they sought to lay hold on Him ; and they feared the multitude ; for they perceived that He spake the parable against them. And they left Him and went away.

And they send unto Him certain of the Pharisees and of the Herodians, that they might catch Him with a question. And when they were come they say unto Him, Master, we know that Thou art true and carest

not for any one ; for Thou regardest not the person of men, but of a truth teachest the way of God : Is it lawful to give tribute unto Cæsar, or not ? Shall we give or shall we not give ? But He, knowing their hypocrisy, said unto them, Why make ye trial of Me ? bring Me a denarius, that I may see it. And they brought it. And He saith unto them, Whose is this image and superscription ? And they said unto Him, Cæsar's. And Jesus said unto them, Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's. And they marvelled greatly at Him.

And there come unto Him Sadducees who say that there is no resurrection ; and they asked Him, saying, Master, Moses wrote unto us, *If a man's brother die and leave a wife behind him, and leave no child, that his brother should take his wife and raise up seed unto his brother.* There were seven brothers : and the first took a wife, and dying left no seed ; and the second took her, and died, leaving no seed behind him ; and the third likewise : and the seven left no seed : last of all the woman also died. In the resurrection whose wife shall she be of them ? for the seven had her to wife. Jesus said unto them, Is it not for this cause that ye err, that ye know not the scriptures nor the power of God ? For when they shall rise from the dead, they neither marry nor are given in marriage, but are as angels in heaven : but as touching the dead, that they are raised, have ye not read in the book of Moses, in the place concerning the Bush, how God spake unto him, saying, *I am the God of Abraham and the God of Isaac and the God of Jacob ?* He is not the God of the dead, but of the living : ye do greatly err.

And one of the scribes came and heard them ques-

tioning together, and knowing that He had answered them well, asked Him, What commandment is the first of all? Jesus answered, The first is, *Hear, O Israel, The Lord our God, the Lord is One, and thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind and with all thy strength.* The second is this, *Thou shalt love thy neighbor as thyself.* There is none other commandment greater than these. And the scribe said unto Him, Excellently, Teacher, truly hast Thou said that *He is One and there is none other but He :* and to love Him with all the heart and with all the understanding and with all the strength and to love his neighbor as himself is much more than all the whole burnt offerings and sacrifices. And when Jesus saw that he answered discreetly He said unto him, Thou art not far from the kingdom of God. And no man after that durst ask Him any question.

And Jesus answered and said, as He taught in the temple, How say the scribes that the Christ is the son of David? David himself said in the Holy Spirit,

*The Lord said unto My Lord, Sit Thou on My right hand
Till I put Thine enemies underneath Thy feet :*

David himself calleth Him Lord, and whence is He his son? And the great multitude heard Him gladly. And in His teaching He said, Beware of the scribes, who desire to walk in long robes and to have salutations in the market-places and chief seats in the synagogues and chief places at feasts ; they who devour widows' houses and for a pretence make long prayers ; these shall receive greater condemnation. And He sat down over against the treasury and beheld how the multitude cast money into the treasury : and many that were rich cast in much : and there came a poor widow, and she cast in two mites, which make a farthing. And He

called unto Him His disciples and said unto them, Verily I say unto you, This poor widow cast in more than all they who are casting into the treasury : for they all did cast in of their superfluity ; but she of her want did cast in all that she had, all her living.

And as He went forth out of the temple one of His disciples saith unto Him, Master, behold, what manner of stones and what manner of buildings ! And Jesus said unto him, Seest thou these great buildings ? there shall not be left here one stone upon another, which shall not be thrown down. And as He sat on the mount of Olives over against the temple, Peter and James and John and Andrew asked Him privately, Tell us when these things shall be, and what the sign is when these things are all about to be accomplished. And Jesus began to say unto them, Take heed that no man lead you astray : many shall come in My name, saying, I am He ; and shall lead many astray. And when ye shall hear of wars and rumors of wars, be not troubled : *it must needs come to pass*, but the end is not yet. For *nation shall rise against nation and kingdom against kingdom* ; there shall be earthquakes in divers places, there shall be famines : these things are the beginning of travail. But take ye heed to yourselves : they shall deliver you up to councils, and in synagogues shall ye be beaten, and before governors and kings shall ye stand for My sake, for a testimony unto them. And the gospel must first be preached unto all the nations. And when they lead you to judgment and deliver you up, be not anxious beforehand what ye shall speak ; but whatsoever shall be given you in that hour, that speak ye ; for it is not ye that speak, but the Holy Spirit. And brother shall deliver up brother to death and the father his child, and *children shall rise*

up against parents and cause them to be put to death : and ye shall be hated by all men for My name's sake. But he that endureth to the end, the same shall be saved. But when ye see *the abomination of desolation* standing where he ought not (let him that readeth and commenteth on these words in the congregation take care to understand them), then let them that are in Judæa flee unto the mountains, let him that is on the housetop not go down nor enter in to take anything out of his house, and let him that is in the field not return back to take his cloak. But woe unto them that are with child and to them that give suck in those days ! And pray ye that it be not in the winter : for those days shall be *tribulation such as there hath not been the like from the beginning of the creation* which God created *until now*, and never shall be. And except the Lord had shortened the days, no flesh would have been saved : but for the elect's sake whom He chose He shortened the days. And then if any man shall say unto you, Lo, here is the Christ, or, Lo, there ; believe it not : for there shall arise false Christs and *false prophets* and shall *shew signs and wonders* that they may lead astray if possible the elect : but take ye heed : behold, I have told you all things beforehand. But in those days after that tribulation *the sun shall be darkened, and the moon shall not give her light, and the stars shall be falling from heaven, and the powers that are in the heavens shall be shaken*. And then shall they see the *Son of Man coming in clouds* with great power and glory : and then shall He send forth the angels and *shall gather together His elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven*. Now from the fig-tree learn her parable : when her branch is now become tender and putteth forth

its leaves, ye know that the summer is nigh ; even so ye also, when ye see these things coming to pass, know ye that He is nigh, at the doors. Verily I say unto you, This generation shall not pass away until all these things be accomplished. Heaven and earth shall pass away, but My words shall not pass away. But of that day or that hour knoweth no one, not even the angels in heaven, neither the Son, but the Father. Take ye heed, watch, for ye know not when the time is ; as a man, sojourning in another country, having left his house and given authority to his servants, to each one his work, commanded also the porter to watch. Watch therefore : for ye know not when the lord of the house cometh, whether at even or at midnight or at cockcrowing or in the morning ; lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch.

PART 7.

THE SUFFERING, DEATH, AND BURIAL OF THE SON OF GOD.

Preparations for His Death : the Leaders' Plot, Mary's Memorial, Judas' Treason—His Last Passover—Gethsemane. His Agony and Betrayal—His Trial and Condemnation before the High Priest. Peter's Denial and Repentance—His Good Confession before Pontius Pilate, the Roman Governor. The Rulers and People Reject Their King. He is Condemned, Mocked, Crucified. His Death. The Roman Captain's Confession of the Son of God. His Burial. 14. 1—15. 47.

NOW AFTER TWO DAYS was the feast of the passover and the unleavened bread. And the chief priests and the scribes sought how they might take Him with subtilty and kill Him ; for they said, Not during the feast, lest haply there shall be a tumult of the people.

And while He was in Bethany in the house of Simon the leper, as He sat at meat, there came a woman having an alabaster cruse of ointment of spikenard very costly, and she brake the cruse and poured it over His head. But there were some that had indignation among themselves, saying, To what purpose hath this waste of the ointment been made? For this ointment might have been sold for above three hundred shillings [*i. e.*, about the wages of a laboring man for a whole year] and given to the poor. And they murmured against her. But Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on Me: for ye have the poor always with you, and whensoever ye will ye can always do them good, but Me ye have not always: she hath done what she could, she hath anointed My body aforehand for the burying. And verily I say unto you, Wheresoever the gospel shall be preached throughout the whole world, that also which this woman hath done shall be spoken of for a memorial of her. And Judas Iscariot, he that was one of the twelve, went away unto the chief priests, that he might deliver Him unto them. And they when they heard it were glad and promised to give him money. And he sought how he might conveniently deliver Him. And on the first day of unleavened bread, when they sacrificed the passover, His disciples say unto Him, Where wilt Thou that we go and make ready that Thou mayest eat the passover? And He sendeth two of His disciples and saith unto them, Go into the city, and there shall meet you a man bearing a pitcher of water: follow him, and wheresoever he shall enter in say to the goodman of the house, The Master saith, Where is My guest-chamber where I shall eat the passover with My disciples? And

he will himself shew you a large upper room furnished and ready : and there make ready for us. And the disciples went forth and came into the city and found as He had said unto them, and made ready the passover.

And when it was evening He cometh with the twelve. And as they sat and were eating, Jesus said, Verily I say unto you, One of you shall betray Me, *he that eateth with Me*. They began to be sorrowful, and to say unto Him one by one, Surely it is not I? And He said unto them, One of the twelve, he that dippeth with Me in the same dish. For the Son of Man goeth, even as it is written of Him ; but woe unto that man through whom the Son of Man is betrayed ! good were it for that man if he had not been born.

And as they were eating He took a loaf, and when He had blessed He brake it and gave to them and said, Take ye, this is My Body. And He took a cup and when He had given thanks He gave to them, and they all drank of it. And He said unto them, This is My *Blood of the Covenant*, which is shed for many : verily I say unto you, I will no more drink of the fruit of the vine, until that day when I drink it new in the kingdom of God.

And when they had sung a hymn they went out unto the mount of Olives. And Jesus saith unto them, All ye shall be offended ; for it is written, *I will smite the shepherd, and the sheep shall be scattered abroad* : howbeit, after I am raised up I will go before you into Galilee. But Peter said unto Him, Although all shall be offended, yet will not I. And Jesus saith unto him, Verily I say unto thee, that thou to-day, this night, before the cock crow twice, shalt deny Me thrice. But he spake exceeding vehemently, If I must die with Thee, I will not deny Thee. And in like manner also said they all.

And they come unto an enclosed piece of ground which was named Gethsemane, and He saith unto His disciples, Sit ye here, while I pray. And He taketh with Him Peter and James and John, and began to be greatly amazed and sore troubled, and saith unto them, *My soul is exceeding sorrowful* even unto death : abide ye here, and watch. And He went forward a little and fell on the ground, and prayed that, if it were possible, the hour might pass away from Him, and said, Abba, Father, all things are possible unto Thee ; remove this cup from Me : howbeit not what I will, but what Thou wilt. And He cometh and findeth them sleeping, and saith unto Peter, Simon, sleepest thou ? couldest thou not watch one hour ? Watch and pray, that ye enter not into temptation : the spirit indeed is willing, but the flesh is weak. And again He went away and prayed, saying the same words. And again He came and found them sleeping, for their eyes were very heavy, and they knew not what to answer Him. And He cometh the third time and saith unto them, Sleep on now, and take your rest : it is enough ; the hour is come ; behold, the Son of Man is betrayed into the hand of sinners. Arise, let us be going : behold, he that betrayeth Me is at hand. And straightway while He yet spake cometh Judas, one of the twelve, and with him a multitude with swords and staves, from the chief priests and the scribes and the elders. Now he that betrayed Him had given them a token, saying, Whomsoever I shall kiss, that is He ; take Him, and lead Him away safely. And when he was come, straightway he came to Him, and saith, Rabbi ; and kissed Him again and again. And they laid hands on Him and took Him. But a certain one of them that stood by drew his sword and smote

the servant of the high priest and struck off his ear. And Jesus answered and said unto them, Are ye come out as against a robber, with swords and staves to seize Me? I was daily with you in the temple teaching, and ye took Me not : but this is done that the scriptures might be fulfilled. And they all left Him, and fled. And a certain young man followed with Him, having a linen garment cast about him over his naked body ; and they lay hold on him ; but he left the linen cloth and fled naked.

And they led Jesus away to the high priest ; and there come together with him all the chief priests and the elders and the scribes. And Peter had followed Him afar off even within into the court of the high priest, and was sitting with the officers, and warming himself in the light of the fire. Now the chief priests and the whole Sanhedrin sought witness against Jesus to put Him to death, and found it not : for many bare false witness against Him, and their witness agreed not together. And there stood up certain and bare false witness against Him, saying, We heard Him say, I will destroy this temple that is made with hands and in three days I will build another made without hands : and not even so did their witness agree together. And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? But He held His peace and answered nothing. Again the high priest asked Him and saith unto Him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am, and *ye shall see the Son of Man sitting at the right hand of power and coming with the clouds of heaven.* And the high priest rent his clothes and saith, What further need have we of witnesses? Ye have heard the blasphemy : what think ye?

And they all condemned Him to be worthy of death. And some began to spit on Him and to cover His face and to buffet Him and to say unto Him, Prophecy ; and the officers received Him with blows of their hands.

And as Peter was beneath in the court, there cometh one of the maids of the high priest, and seeing Peter warming himself she looked upon him, and saith, Thou also wast with the Nazarene, Jesus : but he denied, saying, I neither know nor understand what thou sayest : and he went out into the porch. And the maid saw him and began again to say to them that stood by, This is one of them. But he again denied it. And after a little while again they that stood by said to Peter, Of a truth thou art one of them, for thou art a Galilæan : but he began to curse and to swear, I know not this man of whom ye speak. And straightway the second time the cock crew : and Peter called to mind the word, how that Jesus said unto him, Before the cock crow twice, thou shalt deny Me thrice. And when he thought thereon he wept.

And straightway in the morning the chief priests with the elders and scribes and the whole Sanhedrin held a consultation and bound Jesus and carried Him away and delivered Him up to Pilate. And Pilate asked Him, Art thou the King of the Jews? And He answering saith unto him, Thou sayest. And the chief priests accused Him of many things. And Pilate again asked Him, saying, Answerest thou nothing? behold how many things they accuse Thee of. But Jesus no more answered anything, insomuch that Pilate marvelled. Now at the feast he used to release unto them one prisoner whom they asked of him. And there was one called Barabbas, lying bound with them that had made insurrection, men who in the insurrection had committed murder. And the multi-

tude went up and began to ask him to do as he was wont to do unto them. And Pilate answered them, saying, Will ye that I release unto you the King of the Jews? For he perceived that for envy the chief priests had delivered Him up. But the chief priests stirred up the multitude that he should rather release Barabbas unto them. And Pilate again answered and said unto them, What then shall I do unto Him whom ye call the King of the Jews? And they cried out again, Crucify Him? And Pilate said unto them, Why, what evil hath He done? But they cried out exceedingly, Crucify Him. And Pilate, wishing to content the multitude, released unto them Barabbas, and delivered Jesus, when he had scourged Him, to be crucified.

And the soldiers led Him away within the court, which is the Prætorium, and they call together the whole cohort. And they clothe Him with purple, and plaiting a crown of thorns, they put it on Him; and they began to salute Him, Hail, King of the Jews! And they smote His head with a reed, and did spit upon Him, and bowing their knees worshipped Him. And when they had mocked Him, they took off from Him the purple and put on Him His garments. And they lead Him out to crucify Him. And they impress one passing by, Simon of Cyrene, coming from the country, the father of Alexander and Rufus, to go with them, that he might bear His cross. And they bring Him unto the place Golgotha, which is, being interpreted, The place of a skull. And they offered Him wine mingled with myrrh: but He received it not. And they crucify Him, and *part His garments among them, casting lots upon them* what each should take. And it was the third hour and they crucified Him. And the superscription of His accusation was written

over, THE KING OF THE JEWS. And with Him they crucify two robbers, one on His right hand and one on His left. And they that passed by railed on Him, *wagging their heads* and saying, Ha ! Thou that destroyest the temple and buildest it in three days, save thyself and come down from the cross. In like manner also the chief priests mocking Him among themselves with the scribes said, He saved others, himself he cannot save : let the Christ, the King of Israel, now come down from the cross, that we may see and believe. And they that were crucified with Him reproached Him. And when the sixth hour was come there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, *Eloi Eloi lama sabachthani ?* which is, being interpreted, *My God, My God, why hast Thou forsaken Me ?* And some of them that stood by, when they heard it, said, Behold, He calleth for Elijah. And one ran and filling a sponge full of *vinegar* put it on a reed, and *gave Him to drink*, saying, Let be, let us see whether Elijah cometh to take Him down. And Jesus uttered a loud voice and breathed out His life. And the veil of the temple was rent in twain from the top to the bottom. And when the centurion who stood by over against Him saw that He so breathed out His life, he said, Truly this man was a Son of God. And there were also women beholding from afar, among whom were both Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome ; who when He was in Galilee followed Him and ministered unto Him ; and many other women who came up with Him unto Jerusalem.

And when even was now come, because it was the Preparation, that is, the day before the sabbath, there came Joseph of Arimathæa, a councillor of honorable

estate, who also himself was looking for the kingdom of God, and he boldly went in unto Pilate and asked for the body of Jesus. And Pilate marvelled if He were already dead, and calling unto him the centurion he asked him whether He were already dead : and when he learned it of the centurion, he granted the corpse to Joseph. And he bought a linen cloth, and taking Him down, wound Him in the linen cloth and laid Him in a tomb which had been hewn out of a rock, and he rolled a stone against the door of the tomb. And Mary Magdalene and Mary the mother of Joses beheld where He was laid.

THE RESURRECTION. 16. 1-20.

And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, bought spices that they might come and anoint Him. And very early on the first day of the week they come to the tomb when the sun was risen. And they were saying among themselves, Who shall roll us away the stone from the door of the tomb ? and looking up they see that the stone is rolled back, for it was exceeding great. And entering into the tomb they saw a young man sitting on the right side, arrayed in a white robe ; and they were amazed. And he saith unto them, Be not amazed : ye seek Jesus the Nazarene, the Crucified : He is risen, He is not here : behold, the place where they laid Him ! But go, tell His disciples and Peter, He goeth before you into Galilee : there shall ye see Him, as He said unto you. And they went out and fled from the tomb ; for trembling and astonishment had hold upon them : and they said nothing to any one ; for they were afraid :

Now when He was risen early on the first day of the week He appeared first to Mary Magdalene, from whom

He had cast out seven demons. She went and told them that had been with Him, as they mourned and wept : and they when they heard that He is alive and had been seen by her disbelieved. And after these things He was manifested in another form unto two of them as they walked, on their way into the country : and they went away and told it unto the rest : neither believed they them. And afterward He was manifested unto the eleven themselves as they sat at meat ; and He upbraided them with their unbelief and hardness of heart because they believed not them that had seen Him after He was risen. And He said unto them, Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved, but he that disbelieveth shall be condemned. And these signs shall follow them that believe : in My Name shall they cast out demons, they shall speak with tongues, and in their hands they shall take up serpents, and if they drink any deadly thing it shall in no wise hurt them ; they shall lay hands on the sick and they shall recover. So then the Lord Jesus, after He had spoken unto them, *was received up into heaven and sat down at the right hand of God.* And they went forth and preached everywhere, the Lord working with them, and confirming the word by the signs that followed.

[The two oldest Greek manuscripts, and some other authorities, omit the last paragraph, from verse 9 to the end. Some other authorities have a different ending to the Gospel as follows :

And they shewed forth in a few words to Peter and them that were with him all the things that had been commanded. And after these things Jesus Himself also sent forth by them from the east even unto the west the holy and incorruptible message of eternal salvation.]

ACCORDING TO MATTHEW.

[Matthew, one of the Twelve Apostles, was a member of the despised class of "publicans" when called to be a disciple (Matt. ix., 9). He is usually identified with Levi of Mark ii., 14, and Luke v., 27. In the three lists of the Apostles given in the Gospels he is associated with Thomas as one of the fourth pair of disciples; in his own Gospel his name follows, in the others it precedes, that of Thomas (Matt. x., 3; Mark iii., 18; Luke vi., 15). In the list in Acts i., 13, he is paired with Bartholomew, who is commonly thought to be identical with Nathanael, the "Israelite in whom is no guile" (John i., 47)].

THE BOOK of the generation of Jesus Christ the Son of David the Son of Abraham.

THE ROYAL GENEALOGY OF THE MESSIAH. I. 2-17.

Abraham begat Isaac, and Isaac begat Jacob, and Jacob begat Judah and his brethren, and Judah begat Perez and Zerah of Tamar, and Perez begat Hezron, and Hezron begat Ram, and Ram begat Amminadab, and Amminadab begat Nahshon, and Nahshon begat Salmon, and Salmon begat Boaz of Rahab, and Boaz begat Obed of Ruth, and Obed begat Jesse, and Jesse begat David the king.

And David begat Solomon of her that had been the wife of Uriah, and Solomon begat Rehoboam, and Rehoboam begat Abijah, and Abijah begat Asa, and Asa begat Jehoshaphat, and Jehoshaphat begat Joram, and Joram begat Uzziah, and Uzziah begat Jotham, and Jotham begat Ahaz, and Ahaz begat Hezekiah, and Hezekiah begat

Manasseh, and Manasseh begat Amon, and Amon begat Josiah, and Josiah begat Jechoniah and his brethren at the time of the carrying away to Babylon.

And after the carrying away to Babylon Jechoniah begat Shealtiel, and Shealtiel begat Zerubbabel, and Zerubbabel begat Abiud, and Abiud begat Eliakim, and Eliakim begat Azor, and Azor begat Sadoc, and Sadoc begat Achim, and Achim begat Eliud, and Eliud begat Eleazar, and Eleazar begat Matthan, and Matthan begat Jacob, and Jacob begat Joseph the husband of Mary, of whom was born Jesus who is called Christ.

So all the generations from Abraham unto David are fourteen generations, and from David unto the carrying away to Babylon fourteen generations, and from the carrying away to Babylon unto the Christ fourteen generations.

THE MESSIAH-CHILD.

His Birth—Homage to the New-Born King by Gentile Magi from Afar—The King of Israel Seeks to Take His Life. Flight into Egypt. Return and Settlement at Nazareth in Galilee of the Gentiles. I. 18-2. 23.

NOW THE BIRTH OF JESUS CHRIST was on this wise. When His mother Mary had been betrothed to Joseph, before they came together she was found with child by the Holy Spirit. And Joseph her husband, being a righteous man and not willing to make her a public example, was minded to put her away privily. But when he thought on these things, behold, an angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife, for that which is begotten in her is by the Holy Spirit : and

she shall bring forth a son and thou shalt call His name JESUS, for it is He that shall save His people from their sins. Now all this is come to pass that it might be fulfilled which was spoken by the Lord through the prophet, saying,

Behold, the virgin shall be with child and shall bring forth a son,

And they shall call His name Emmanuel :

which is, being interpreted, *God with us*. And Joseph arose from his sleep and did as the angel of the Lord commanded him and took unto him his wife ; and knew her not till she had brought forth a son : and he called His name Jesus.

Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, Magi from the east came to Jerusalem, saying, Where is the new-born King of the Jews ? for we saw His star in the east and are come to pay homage to Him. And when Herod the king heard it he was troubled and all Jerusalem with him, and gathering together all the chief priests and scribes of the people he inquired of them where the Christ should be born. And they said unto him, In Bethlehem of Judæa : for thus it is written by the prophet,

And thou Bethlehem, land of Judah,

Art in no wise least among the princes of Judah :

For out of thee shall come forth a governor,

Who shall be shepherd of my people Israel.

Then Herod privily called the Magi and learned of them carefully what time the star appeared, and sent them to Bethlehem and said, Go and search out carefully concerning the young Child ; and when ye have found Him bring me word, that I also may come and pay homage to

Him. And they having heard the king went their way, and lo, the star which they saw in the east went before them, till it came and stood over where the young Child was. And when they saw the star they rejoiced with exceeding great joy. And they came into the house and saw the young Child with Mary His mother, and they fell down and paid homage to Him, and opening their treasures they offered unto Him gifts, gold and frankincense and myrrh. And being warned in a dream that they should not return to Herod they departed into their own country another way.

Now when they were departed, behold, an angel of the Lord appeareth to Joseph in a dream, saying, Arise and take the young Child and His mother and flee into Egypt, and be thou there until I tell thee : for Herod will seek the young Child to destroy Him. And he arose and took the young Child and His mother by night and departed into Egypt ; and was there until the death of Herod : that it might be fulfilled which was spoken by the Lord through the prophet, saying, *Out of Egypt did I call My Son.*

Then Herod when he saw that he was mocked by the Magi was exceeding wroth, and sent forth and slew all the male children that were in Bethlehem and in all the borders thereof from two years old and under, according to the time which he had carefully learned of the Magi. Then was fulfilled that which was spoken by Jeremiah the prophet, saying,

A voice was heard in Ramah,

Weeping and great mourning :

Rachel weeping for her children,

And she would not be comforted because they are not.

But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, Arise and take the young Child and His mother and go into the

land of Israel, for they are dead that sought the young Child's life. And he arose and took the young Child and His mother and came into the land of Israel. But when he heard that Archelaus was reigning over Judæa in the room of his father Herod he was afraid to go thither ; and being warned in a dream he withdrew into the parts of Galilee, and came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets, that He should be called a Nazarene.

THE CONSECRATION OF THE MESSIAH.

The New Prophet in Israel, Forerunner of the Messiah—The Recognition, Baptism, and Anointing of the Messiah—His Temptations and Victory. 3. 1-4. 11.

AND IN THOSE DAYS cometh John the Baptist preaching in the wilderness of Judæa, saying, Repent ye, for the kingdom of heaven is at hand. For this is he that was spoken of by Isaiah the prophet, saying,

*The voice of one crying in the wilderness
Make ye ready the way of the Lord,
Make His paths straight.*

Now John himself had his raiment of camel's hair, and a leathern girdle about his loins, and his food was locusts and wild honey. Then went out unto him Jerusalem and all Judæa and all the region round about Jordan, and they were baptized by him in the river Jordan confessing their sins. But when he saw many of the Pharisees and Sadducees coming to his baptism he said unto them, Ye offspring of vipers, who warned you to flee from the wrath to come? Bring forth therefore fruit worthy of your repentance : and think not to say within yourselves, We have Abraham to our father, for I say unto you that God

is able from these stones to raise up children unto Abraham. And even now the axe lieth at the root of the trees : every tree therefore that bringeth not forth good fruit is hewn down and cast into the fire. I indeed baptize you with water for repentance : but He that cometh after me is mightier than I, Whose shoes I am not worthy to bear : He shall baptize you with the Holy Spirit and with fire : Whose winnowing fan is in His hand, and He will thoroughly cleanse His threshing-floor ; and He will gather His wheat into the garner, but the chaff He will burn up with unquenchable fire. Then cometh Jesus from Galilee to the Jordan unto John, to be baptized by him. But John would have hindered Him, saying, I have need to be baptized by Thee, and comest Thou to me ? But Jesus answering said unto him, Suffer it now, for thus it becometh us to fulfil all righteousness. Then he suffereth Him. And Jesus when He was baptized went up straightway from the water : and lo, the heavens were opened, and he saw the Spirit of God descending as a dove and coming upon Him ; and lo, a voice out of the heavens, saying, This is My Son, My beloved in whom I am well pleased.

Then was Jesus led up by the Spirit into the wilderness to be tempted by the devil. And when He had fasted forty days and forty nights He afterward hungered. And the tempter came and said unto Him, If Thou art the Son of God, command that these stones become bread. But He answered and said, *It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.* Then the devil taketh Him into the holy city, and set Him on the pinnacle of the temple, and saith unto Him, If Thou art the Son of God, cast Thyself down : for it is written,

*He shall give His angels charge concerning thee
And on their hands they shall bear thee up,
Lest haply thou dash thy foot against a stone.*

Jesus said unto him, Again it is written, *Thou shalt not make trial of the Lord thy God.* Again, the devil taketh Him unto an exceeding high mountain, and sheweth Him all the kingdoms of the world and the glory of them, and said unto Him, All these things will I give Thee if Thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan : for it is written, *Thou shalt worship the Lord thy God and Him only shalt thou serve.* Then the devil leaveth Him ; and behold, angels came and ministered unto Him.

FIRST MAIN DIVISION.

THE MESSIAH IN GALILEE. 4. 12-16. 20.

PART I.

THE GALILEAN SPRING-TIME—HIS MINISTRY IN WORD AND WORK.

His First Proclamation of the Kingdom. Sunrise on the Darkness—First Calling of Disciples. Assembling of the People even from Gentile Regions—The Sermon on the Mount, the New Law of the Kingdom. The Citizens of the Kingdom, Their Character and Influence. The New Law a Fulfilment in Spirit of the Old, but in a Different Way from That in Which the Teachers of the Old Law Understood it. The New Life of the Kingdom, Its Good Works, Aims, Conduct, Dangers. The Great Contrast—Four Works of Healing—On Following Him. The Storm Stilled—Healing of Two Possessed Gadarenes. A Palsied Man Healed and Forgiven—The Calling of Matthew—The Ruler's Daughter Raised from Death. A Woman Healed and Sent Away in Peace. The Eyes of the Blind Opened. A Dumb Demoniac Healed. The People Wonder, the Pharisees Blaspheme. 4. 12-9. 34.

Now when He heard that John was delivered up He withdrew into Galilee. And leaving Nazareth He came

and dwelt in Capernaum which is by the sea in the borders of Zebulun and Naphtali : that it might be fulfilled which was spoken by Isaiah the prophet, saying,

The land of Zebulun and the land of Naphtali,

Toward the sea, beyond Jordan

Galilee of the Gentiles,

The people who sat in darkness

Saw a great light;

And to them who sat in the region and shadow of death

To them did light spring up.

FROM THAT TIME began Jesus to preach and to say, Repent ye, for the kingdom of heaven is at hand.

And walking by the sea of Galilee He saw two brothers, Simon who is called Peter and Andrew his brother, casting a net into the sea, for they were fishers : and He saith unto them, Come ye after Me, and I will make you fishers of men. And they straightway left the nets and followed Him. And going on from thence He saw other two brothers, James the son of Zebedee and John his brother, in the boat with Zebedee their father mending their nets, and He called them. And they straightway left the boat and their father and followed Him.

And He went about in all Galilee, teaching in their synagogues and preaching the Gospel of the Kingdom and healing all manner of disease and all manner of sickness among the people. And the report of Him went forth into all Syria : and they brought unto Him all that were sick, holden with divers diseases and torments, demoniacs and epileptic and palsied, and He healed them. And there followed Him great multitudes from Galilee and Decapolis and Jerusalem and Judæa and from beyond Jordan. And seeing the multi-

tudes He went up into the mountain : and when He had sat down, His disciples came unto Him : and He opened His mouth and taught them, saying,

BLESSED are the poor in spirit, for theirs is the kingdom of heaven.

Blessed are *they that mourn*, for they *shall be comforted*.

Blessed are *the meek*, for they *shall inherit the earth*.

Blessed are they that hunger and thirst after righteousness, for they shall be filled.

Blessed are the merciful, for they shall obtain mercy.

Blessed are the pure in heart, for they shall see God.

Blessed are the peacemakers, for they shall be called sons of God.

Blessed are they that have been persecuted for righteousness' sake : for theirs is the kingdom of heaven.

Blessed are ye when men shall reproach you and persecute you and say all manner of evil against you falsely for My sake : rejoice and be exceeding glad, for great is your reward in heaven : for so persecuted they the prophets who were before you.

Ye are the salt of the earth : but if the salt have lost its savor, wherewith shall it be salted ? it is thenceforth good for nothing but to be cast out and trodden under foot by men. Ye are the light of the world. A city set on a hill cannot be hid : neither do men light a lamp and put it under the bushel, but on the stand, and it shineth unto all that are in the house. Even so let your light shine before men, that they may see your good works and glorify your Father who is in heaven.

Think not that I came to destroy the law or the prophets : I came not to destroy, but to fulfil : for verily I say unto you, Till heaven and earth pass away, one jot

or one tittle shall in no wise pass away from the law till all things be accomplished. Whosoever therefore shall break one of these commandments as the least of them, and shall teach men so, shall in his turn be called least in the kingdom of heaven : but whosoever shall do and teach them, he shall be called great in the kingdom of heaven. For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven. Ye have heard that it was said to them of old time, *Thou shalt not kill*, and whosoever shall kill shall be in danger of the local court. But I say unto you, that every one who is angry with his brother shall be in danger of the local court ; and whosoever shall say to his brother, Empty-headed man, shall be in danger of the Sanhedrin ; and whosoever shall say, Thou fool, shall be in danger of the hell of fire. If therefore thou art offering thy gift at the altar and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly whiles thou art with him in the way, lest haply the adversary deliver thee to the judge, and the judge to the officer, and thou be cast into prison : verily I say unto thee, Thou shalt by no means come out thence till thou have paid the uttermost farthing. Ye have heard that it was said, *Thou shalt not commit adultery*. But I say unto you, that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart. But if thy right eye causeth thee to stumble, pluck it out and cast it from thee, for it is profitable for thee that one of thy members should perish and not thy whole body be cast into hell : and if thy right

hand causeth thee to stumble, cut it off and cast it from thee, for it is profitable for thee that one of thy members should perish and not thy whole body go into hell. It was said also, *Whosoever shall put away his wife, let him give her a writing of divorcement.* But I say unto you, that every one that putteth away his wife saving for the cause of fornication maketh her an adulteress, and whosoever shall marry her when she is put away committeth adultery. Again, ye have heard that it was said to them of old time, Thou shalt not forswear thyself, but *shalt perform unto the Lord thine oaths.* But I say unto you, Swear not at all ; neither by *the heaven*, for *it is the throne of God* ; nor by *the earth*, for *it is the footstool of His feet* ; nor by Jerusalem, for *it is the city of the great King* ; neither shalt thou swear by thy head, for thou canst not make one hair white or black. But let your speech be, Yea, yea ; Nay, nay : and whatsoever is more than these is from the evil one. Ye have heard that it was said, *An eye for an eye, and a tooth for a tooth.* But I say unto you, Resist not him that doeth thee mischief : but whosoever smiteth thee on thy right cheek, turn to him the other also : and if any man would go to law with thee and take away thy coat, let him have thy cloak also : and whosoever shall compel thee go one mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away. Ye have heard that it was said, *Thou shalt love thy neighbor* and hate thine enemy. But I say unto you, Love your enemies and pray for them that persecute you : that ye may be sons of your Father Who is in heaven, for He maketh His sun to rise on the evil and the good and sendeth rain on the just and the unjust. For if ye love them that love you, what reward

have ye ? do not even the tax-gatherers the same ? And if ye salute your brethren only, what do ye more than others ? do not even the Gentiles the same ? *Be ye therefore perfect* as your heavenly Father is perfect.

But take heed that ye do not your righteousness before men to be seen by them : else ye have no reward with your Father who is in heaven. When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men : verily I say unto you, They have fully received their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth, that thine alms may be in secret : and thy Father who seeth in secret shall recompense thee. And when ye pray, ye shall not be as the hypocrites : for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen by men : verily I say unto you, They have fully received their reward. But thou, when thou prayest, *enter into thine inner chamber and having shut thy door pray* to thy Father who is in secret : and thy Father who seeth in secret shall recompense thee. And in praying use not vain repetitions, as the Gentiles do, for they think that they shall be heard for their much speaking : be not therefore like unto them, for God your Father knoweth what things ye have need of before ye ask Him. After this manner therefore pray ye :

Our Father who art in heaven :
Hallowed be Thy name,
Thy kingdom come,
Thy will be done,
As in heaven so on earth :
Give us this day

Our daily bread :
And forgive us our debts,
As we also have forgiven our debtors :
And bring us not into temptation,
But deliver us from the evil one.

For if ye forgive men their trespasses, your heavenly Father will also forgive you : but if ye forgive not men their trespasses, neither will your Father forgive your trespasses. Moreover when ye fast, be not, as the hypocrites, of a sad countenance, for they disfigure their faces that they may be seen by men to fast : verily I say unto you, They have fully received their reward. But thou, when thou fastest, anoint thy head and wash thy face, that thou be not seen by men to fast but by thy Father who is in secret : and thy Father who seeth in secret shall recompense thee.

Lay not up for yourselves treasures upon the earth, where moth and rust doth consume, and where thieves break through and steal : but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal : for where thy treasure is, there will be also thy heart. The lamp of the body is the eye. If therefore thine eye be liberal, thy whole body shall be full of light ; but if thine eye be grudging, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is the darkness ! No man can serve two masters : for either he will hate the one and love the other, or else he will hold to one and despise the other : ye cannot serve God and Money. Therefore I say unto you, Be not anxious for your life, what ye shall eat or what ye shall drink, nor yet for your body, what ye shall put on : is not the life more than the food, and the body

than the raiment? Behold the birds of the heaven, that they sow not neither do they reap nor gather into barns, and your heavenly Father feedeth them : are not ye of much more value than they? And which of you by being anxious can add one cubit unto the measure of his life? And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow ; they toil not neither do they spin : yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. But if God doth so clothe the grass of the field which to-day is and to-morrow is cast into the oven, shall He not much more clothe you, O ye of little faith? Be not therefore anxious, saying, What shall we eat? or What shall we drink? or Wherewithal shall we be clothed? For after all these things do the Gentiles seek ; for your heavenly Father knoweth that ye have need of all these things. But seek ye first His kingdom and His righteousness, and all these things shall be added unto you. Be not therefore anxious for the morrow : for the morrow will be anxious for itself : sufficient unto the day is the evil thereof.

Judge not, that ye be not judged : for with what judgment ye judge ye shall be judged, and with what measure ye mete it shall be measured unto you. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me cast out the mote out of thine eye, and lo, the beam is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye. Give not that which is holy unto the dogs, neither cast your pearls before the swine, lest haply they trample them under

their feet and turn and rend you. Ask, and it shall be given you ; seek, and ye shall find ; knock, and it shall be opened unto you. For every one that asketh receiveth and he that seeketh findeth and to him that knocketh it shall be opened. Or what man is there of you, whom his son shall ask for a loaf—will he give him a stone? or shall ask for a fish—will he give him a serpent? If ye then, who are disposed rather to keep than to bestow, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask Him? All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them : for this is the law and the prophets.

Enter ye in by the narrow gate : for wide and broad is the way that leadeth to destruction, and many are they that enter in thereby : because narrow is the gate and straitened the way that leadeth unto life, and few are they that find it. Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravening wolves. By their fruits ye shall know them : do men gather grapes from thorns, or figs from thistles? Even so every good tree bringeth forth good fruit, but the bad tree bringeth forth evil fruit : a good tree cannot bear evil fruit, neither can a bad tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down and cast into the fire. Surely then by their fruits ye shall know them. Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of My Father who is in heaven. Many will say to Me in that day, Lord, Lord, did we not *by Thy name prophesy*, and by Thy name cast out demons, and by Thy name do many mighty works? And then

will I profess unto them, I never knew you : *depart from Me, ye that work iniquity.*

Every one therefore who heareth these words of Mine and doeth them, shall be likened unto a wise man, who built his house upon the rock. And the rain descended and the floods came and the winds blew and fell upon that house, and it fell not, for it was founded upon the rock. And every one that heareth these words of Mine and doeth them not shall be likened unto a foolish man, who built his house upon the sand. And the rain descended and the floods came and the winds blew and smote upon that house, and it fell, and great was the fall thereof.

And it came to pass when Jesus ended these words, the multitudes were astonished at His teaching : for He taught them as one having authority and not as their scribes.

And when He was come down from the mountain great multitudes followed Him. And behold, there came to Him a leper and worshipped Him, saying, Lord, if Thou art willing Thou canst make me clean. And He stretched forth His hand, and touched him, saying, I am willing, be thou made clean : and straightway his leprosy was cleansed. And Jesus saith unto him, See thou tell no man, but go *shew* thyself to the priest, and offer the gift that Moses commanded that they may have evidence that a leper hath been healed.

And when He was entered into Capernaum there came unto Him a centurion beseeching Him and saying, Lord, my servant lieth in the house sick of the palsy, grievously tormented. And He saith unto him, I will come and heal him. And the centurion answered

and said, Lord, I am not worthy that Thou shouldest come under my roof : but only command with a word, and my servant shall be healed : for I also am a man set under authority, having under myself soldiers, and I say to this one, Go, and he goeth, and to another, Come, and he cometh, and to my servant, Do this, and he doeth it. And when Jesus heard it, He marvelled and said to them that followed, Verily I say unto you, With no man in Israel have I found so great faith. And I say unto you, that many shall come *from the east and the west* and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven : but the sons of the kingdom shall be cast forth into the outer darkness : there shall be the weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way, as thou hast believed so be it done unto thee : and the servant was healed in that hour. And when Jesus was come into Peter's house He saw his wife's mother lying sick of a fever : and He touched her hand, and the fever left her ; and she arose, and ministered unto Him. And when even was come they brought unto Him many demoniacs : and He cast out the spirits with a word, and healed all that were sick : that it might be fulfilled which was spoken by Isaiah the prophet, saying, *Himself took our infirmities and bare our diseases.*

Now when Jesus saw a multitude about Him He gave commandment to depart unto the other side. And there came one man, a scribe, and said unto Him, Master, I will follow Thee whithersoever Thou goest. And Jesus saith unto him, The foxes have holes and the birds of the heaven have nests, but the Son of Man hath not where to lay His head. And another man, one of the disciples, said unto him, Lord, suffer me first to go and

bury my father. But Jesus saith unto him, Follow Me, and leave the dead to bury their own dead. And when He was entered into a boat His disciples followed Him. And behold, there arose a great tempest in the sea, insomuch that the boat was covered with the waves : but He was asleep. And they came to Him and awoke Him, saying, Save, Lord, we perish. And He saith unto them, Why are ye cowardly, O ye of little faith ? Then He arose and rebuked the winds and the sea, and there was a great calm. And the men marvelled, saying, What manner of man is this that even the winds and the sea obey Him ? And when He was come to the other side into the country of the Gadarenes there met Him two demoniacs coming forth out of the tombs, exceeding fierce so that no man could pass by that way. And behold, they cried out, saying, What wilt Thou have of us, Thou Son of God ? art Thou come hither to torment us before the time ? Now there was afar off from them a herd of many swine feeding. And the demons besought Him, saying, If Thou cast us out, send us away into the herd of swine. And He said unto them, Go. And they came out and went into the swine : and behold, the whole herd rushed down the steep into the sea, and perished in the waters. And they that fed them fled, and went away into the city and told every thing and what was befallen to them that were demoniacs. And behold, all the city came out to meet Jesus, and when they saw Him they besought Him that He would depart from their borders. And He entered into a boat, and crossed over, and came into His own city. And behold, they brought to Him a man sick of the palsy, lying on a bed. And Jesus seeing their faith said unto the sick of the palsy, Son, be of good cheer ; thy sins are

forgiven. And behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? For whether is easier, to say, Thy sins are forgiven, or to say, Arise and walk? But that ye may know that the Son of Man hath authority on earth to forgive sins—then saith He to the sick of the palsy, Arise and take up thy bed and go unto thy house. And he arose and departed to his house. But when the multitudes saw it they were afraid and glorified God Who had given such authority unto men.

And as Jesus passed by from thence He saw a man, called Matthew, sitting at the place of toll, and He saith unto him, Follow Me : and he arose and followed Him. And it came to pass as He sat at meat in the house, behold, many tax-collectors and sinners came and sat down with Jesus and His disciples. And when the Pharisees saw it they said unto His disciples, Why eateth your Master with the tax-collectors and sinners? But when He heard it He said, They that are strong have no need of a physician, but they that are sick. But go ye and learn what this meaneth, *I desire mercy and not sacrifice* : for I came not to call the “righteous,” but sinners. Then come to Him the disciples of John, saying, Why do we and the Pharisees fast, but Thy disciples fast not? And Jesus said unto them, Can the sons of the bride-chamber mourn as long as the bridegroom is with them? but the days will come when the bridegroom shall be taken away from them, and then will they fast. And no man putteth a patch of undressed cloth upon an old garment ; for that which should fill it up teareth away from the garment, and a worse rent is made. Neither do men put new wine into old wine-

skins : else the skins burst, and the wine is spilled and the skins perish : but they put new wine into fresh wine-skins, and both are preserved.

While He spake these things unto them, behold, there came one, a ruler, and worshipped Him, saying, My daughter is this moment dead : but come and lay Thy hand upon her, and she shall live. And Jesus arose and followed him and so did His disciples. And behold, a woman, who had an issue of blood twelve years, came behind Him and touched the border of His garment : for she said within herself, If I do but touch His garment, I shall be saved. But Jesus turning and seeing her said, Daughter, be of good cheer ; thy faith hath saved thee. And the woman was saved from that hour. And when Jesus came into the ruler's house and saw the flute-players and the crowd wailing, He said, Give place, for the damsel is not dead, but sleepeth : and they laughed Him to scorn. But when the crowd was put forth, He entered in and took her by the hand ; and the damsel arose. And the fame hereof went forth into all that land. And as Jesus passed by from thence two blind men followed, crying out and saying, Have mercy on us, Thou Son of David. And when He was come into the house the blind men came to Him, and Jesus saith unto them, Believe ye that I am able to do this ? They say unto Him, Yea, Lord. Then touched He their eyes, saying, According to your faith be it done unto you. And their eyes were opened. And Jesus sternly charged them, saying, See that no man know it : but they went forth and spread abroad His fame in all that land. And as they went forth, behold, there was brought to Him a dumb man possessed with a demon : and when the demon was cast out the dumb

man spake. And the multitudes marvelled, saying, It was never so seen in Israel. But the Pharisees said, By the prince of the demons casteth He out demons.

FIRST MAIN DIVISION.

THE MESSIAH IN GALILEE.

PART 2.

THE GALILEAN STORMS. THE KINGDOM OF THE MESSIAH IN CONFLICT AND COMING.

He Calls the Twelve to Teach and Work with Him in Israel. His Missionary Address—John Baptist's Messiah-Question. Even the Forerunner Wavers. The Waywardness of the People Rebuked—Two Conflicts with the Pharisees: The Sabbath and Works of Necessity, the Sabbath and Works of Mercy. Their Deadly Enmity; Messiah's Meekness—Two Further Conflicts: Blasphemed as Assisted by the Prince of Demons; a Sign Demanded—The True Messiah-Family. 9. 35-12. 50.

AND Jesus went about all the cities and the villages, teaching in their synagogues and preaching the gospel of the kingdom and healing all manner of disease and all manner of sickness. But when He saw the multitudes He was moved with compassion for them because they were exhausted and prostrate *as sheep not having a shepherd*. Then saith He unto His disciples, The harvest truly is plenteous, but the laborers are few: pray ye therefore the Lord of the harvest that He thrust forth laborers into His harvest. And He called unto Him His twelve disciples and gave them authority over unclean spirits to cast them out and to heal all manner of disease and all manner of sickness. Now the names of the twelve apostles are these: The first,

Simon, who is called Peter, and Andrew his brother, and James the son of Zebedee, and John his brother ; Philip, and Bartholomew ; Thomas, and Matthew the tax-collector ; James the son of Alphæus, and Thaddæus ; Simon the Zealot, and Judas Iscariot who also betrayed Him. These twelve Jesus sent forth, and charged them, saying,

Go not into any way of the Gentiles, and enter not into any city of the Samaritans : but go rather to *the lost sheep of the house of Israel*. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out demons : freely ye received, freely give. Get you no gold nor silver nor brass in your girdles, no wallet for your journey neither two coats nor shoes nor staff : for the laborer is worthy of his food. And into whatsoever city or village ye shall enter, search out who in it is worthy ; and there abide till ye go forth. And as ye enter into the house, salute it : and if the house be worthy, let your peace come upon it : but if it be not worthy, let your peace return upon you. And whosoever shall not receive you nor hear your words, as ye go forth out of that house or that city shake off the dust of your feet. Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city. Behold, it is I who send you forth as sheep in the midst of wolves : be ye therefore wise as serpents and harmless as doves. But beware of men : for they will deliver you up to councils, and in their synagogues they will scourge you ; yea and before governors and kings shall ye be brought for My sake for a testimony to them and to the Gentiles. But when they deliver you up, be not anxious how or what ye shall speak : for it shall be given you in that hour what ye shall speak : for it

is not ye that speak, but the Spirit of your Father that speaketh in you. And brother shall deliver up brother to death and the father his child, and children shall rise up against parents and cause them to be put to death. And ye shall be hated by all men for My name's sake : but he that endureth to the end the same shall be saved. But when they persecute you in this city, flee into the next : for verily I say unto you, Ye shall not have gone through the cities of Israel till the Son of Man be come. A disciple is not above his master nor a servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord : if they have called the Master of the house Beelzebub, how much more them of His household ! Fear them not therefore : for there is nothing covered that shall not be revealed, and hid that shall not be known. What I tell you in the darkness, speak ye in the light : and what ye hear in the ear, proclaim upon the housetops. And be not afraid of them who kill the body, but are not able to kill the soul : but rather fear him who is able to destroy both soul and body in hell. Are not two sparrows sold for a penny ? and not one of them shall fall on the ground without your Father. But the very hairs of your head are all numbered. Fear not therefore ; ye are of more value than many sparrows. Every one therefore who shall confess Me before men, him will I also confess before My Father who is in heaven : but whosoever shall deny Me before men, him will I also deny before My Father who is in heaven. Think not that I came to sow peace on the earth : I came not to sow peace, but a sword. For I came to set a man *at variance against his father and the daughter against her mother and the daughter in law against her mother in law, and a man's foes shall be they of his own household.* He

that loveth father or mother more than Me is not worthy of Me : and he that loveth son or daughter more than Me is not worthy of Me : and he that doth not take his cross and follow after Me, is not worthy of Me. He that found his life shall lose it, and he that lost his life for My sake shall find it. He that receiveth you receiveth Me, and he that receiveth Me receiveth Him that sent Me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward, and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

And it came to pass when Jesus had made an end of commanding His twelve disciples, He departed thence to teach and preach in their cities.

Now when John heard in the prison the works of the Christ he sent by his disciples and said unto Him, Art Thou He that cometh or look we for another? And Jesus answered and said unto them, Go your way and tell John the things which ye do hear and see : *the blind receive their sight* and the lame walk, the lepers are cleansed and the deaf hear, and the dead are raised up and *the poor have good tidings preached to them* : and blessed is he whosoever shall find none occasion of stumbling in Me. And as these went their way Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to behold ? a reed shaken with the wind ? But what went ye out for to see ? a man clothed in soft raiment ? Behold, they that wear soft raiment are in king's houses. But wherefore went ye

out ? to see a prophet ? Yea, I say unto you, and much more than a prophet. This is he of whom it is written,

Behold, I send My messenger before Thy face,

Who shall prepare Thy way before Thee.

Verily I say unto you, Among them that are born of women there hath not arisen a greater than John the Baptist : yet he that is less than John in the kingdom of heaven is greater than he. And from the days of John the Baptist until now the kingdom of heaven is carried by storm, and they who take it by storm clutch it as a prize for themselves. For all the prophets and the law prophesied until John : and if ye are willing to receive it, this is Elijah who is to come. He that hath ears, let him hear. But whereunto shall I liken this generation ? It is like unto children sitting in the market-places, who call unto another set of children and say,

We piped unto you and ye did not dance,

We wailed and ye did not mourn.

For John came neither eating nor drinking, and they say, He hath a demon : the Son of Man came eating and drinking, and they say, Behold, a gluttonous man and a wine-bibber, a friend of tax-collectors and sinners ! And wisdom hath been shewn to be righteous by her works.

Then began He to upbraid the cities wherein most of His mighty works were done, because they repented not : Woe unto thee, Chorazin ! woe unto thee, Bethsaida ! for if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes. Howbeit I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgment than for you. And thou, Capernaum, *shalt thou be exalted unto heaven ? thou shalt go down unto Hades.* For if the mighty works had been

done in Sodom which were done in thee, it would have remained until this day. Howbeit I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment than for thee.

At that season Jesus answered and said, I thank Thee, O Father, Lord of heaven and earth, that Thou didst hide these things from the wise and understanding, and didst reveal them unto babes : yea, Father, for so it was well-pleasing in Thy sight. All things have been delivered unto Me by My Father, and no one fully knoweth the Son save the Father, neither doth any fully know the Father save the Son and he to whomsoever the Son willeth to reveal Him. Come unto Me, all ye that labor and are heavy laden, and I will refresh you. Take my yoke upon you and learn of Me, for I am meek and lowly in heart, and *ye shall find refreshing rest for your souls* : for My yoke is easy, and My burden is light.

At that season Jesus went on the sabbath day through the fields of standing grain : and His disciples were an hungred, and began to pluck ears of grain and to eat. But the Pharisees when they saw it said unto Him, Behold, Thy disciples do that which is not lawful to do upon the sabbath. But He said unto them, Have ye not read what David did when he was an hungred and they that were with him ; how he entered into the house of God and they did eat *the shewbread*, which it was not lawful for him to eat, neither for them that were with him, but only for the priests ? Or have ye not read in the law, how that on the sabbath day the priests in the temple profane the sabbath and are guiltless ? But I say unto you, that one greater than the temple is here. But if ye had known what this meaneth, *I desire mercy and*

not sacrifice, ye would not have condemned the guiltless. For the Son of Man is lord of the sabbath. And He departed thence and went into their synagogue : and behold, a man having a withered hand. And they asked Him, saying, Is it lawful to heal on the sabbath day ? that they might accuse Him. And He said unto them, What man shall there be of you, that shall have one sheep, and if this fall into a pit on the sabbath day, will he not lay hold on it and lift it out ? How much then is a man of more value than a sheep ! Wherefore it is lawful to do good on the sabbath day. Then saith He to the man, Stretch forth thy hand : and he stretched it forth, and it was restored whole as the other. But the Pharisees went out and took counsel against Him how they might destroy Him. And Jesus perceiving it withdrew from thence. And many followed Him, and He healed them all, and charged them that they should not make Him known : that it might be fulfilled which was spoken by Isaiah the prophet, saying,

Behold, My servant whom I have chosen,

My beloved in whom My soul is well pleased :

I will put My spirit upon Him,

And He shall declare judgment to the Gentiles.

He shall not strive nor cry aloud,

Neither shall any one hear His voice in the streets.

A bruised reed shall He not break

And smoking flax shall He not quench,

Until He send forth the just cause unto victory.

And in His name shall the Gentiles hope.

Then they brought unto Him a demoniac blind and dumb : and He healed him, insomuch that the dumb man spake and saw. And all the multitudes were amazed and said, Can this be the Son of David ? But

when the Pharisees heard it they said, This man doth not cast out demons but by Beelzebub the prince of the demons. And knowing their thoughts He said unto them, Every kingdom divided against itself is brought to desolation, and every city or house divided against itself shall not stand. And if Satan casteth out Satan, he is divided against himself ; how then shall his kingdom stand ? And if I by Beelzebub cast out demons, by whom do your sons cast them out ? therefore shall they be your judges. But if I by the Spirit of God cast out demons, then is the kingdom of God come upon you. Or how can one enter into the house of the strong man and spoil his goods, except he first bind the strong man ? and then he will spoil his house. He that is not with Me is against Me, and he that gathereth not with Me scattereth. Therefore I say unto you, Every sin and blasphemy shall be forgiven unto men, but the blasphemy against the Spirit shall not be forgiven. And whosoever shall speak a word against the Son of Man, it shall be forgiven him : but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world nor in that which is to come. Either make the tree good and its fruit good ; or make the tree bad and its fruit bad : for the tree is known by its fruit. Ye offspring of vipers, how can ye, being evil, speak good things ? for out of the abundance of the heart the mouth speaketh. The good man out of his good treasure bringeth forth good things, and the evil man out of his evil treasure bringeth forth evil things. And I say unto you, that every good for nothing word that men shall speak, they shall give account thereof in the day of judgment : for by thy words thou shalt be justified, and by thy words thou shalt be condemned.

Then certain of the scribes and Pharisees answered Him, saying, Master, we would see a sign from Thee. But He answered and said unto them, An evil and adulterous generation seeketh after a sign, and there shall no sign be given to it but the sign of Jonah the prophet. For as *Jonah was three days and three nights in the belly of the sea-monster*, so shall the Son of Man be three days and three nights in the heart of the earth. The men of Nineveh shall stand up in the judgment with this generation and shall condemn it : for they repented at the preaching of Jonah, and behold, a greater than Jonah is here. The queen of the south shall rise up in the judgment with this generation and shall condemn it : for she came from the ends of the earth to hear the wisdom of Solomon, and behold, a greater than Solomon is here. But the unclean spirit, when he is gone out of the man, passeth through waterless places, seeking rest, and findeth it not. Then he saith, I will return into my house whence I came out : and when he is come he findeth it empty, swept and garnished. Then goeth he and taketh with himself seven other spirits more evil than himself, and they enter in and dwell there : and the last state of that man becometh worse than the first. Even so shall it be also unto this evil generation.

While He was yet speaking to the multitudes, behold, His mother and His brothers stood without, seeking to speak to Him. But He answered and said unto him that told Him, Who is My mother? and who are My brothers? And He stretched forth His hand towards His disciples and said, Behold, My mother and My brothers ! For whosoever shall do the will of My Father who is in heaven, he is My brother and sister and mother.

FIRST MAIN DIVISION.

THE MESSIAH IN GALILEE.

PART 3.

THE HOSTILITY DEEPENING AGAINST HIM. HIS TEACHING VEILED
IN PARABLES.

Seven Parables of the Kingdom—The Despised Messiah Rejected at Nazareth—Suspected by the Murderer of John Baptist, He Withdraws Himself: Mighty Works during the Journey of Flight.
13. 1-14. 36.

ON that day went Jesus out of the house and sat by the seaside: and there were gathered unto Him great multitudes, so that He entered into a boat, and sat, and all the multitude stood on the beach. And He spake to them many things in parables, saying, Behold, the Sower went forth to sow. And as he sowed, some seeds fell by the wayside, and the birds came and devoured them. And others fell upon the rocky places where they had not much earth, and straightway they sprang up because they had no deepness of earth, and when the sun was risen they were scorched, and because they had no root they withered away. And others fell upon the thorns, and the thorns grew up, and choked them. And others fell upon the good ground and yielded fruit, some a hundred-fold, some sixty, some thirty. He that hath ears, let him hear. And the disciples came and said unto Him, Why speakest Thou unto them in parables? And He answered and said unto them, Unto you it is given to know the secret counsels of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given and he shall have abundance: but whosoever hath not, from him shall be

taken away even that which he hath. Therefore speak I to them in parables because seeing they see not and hearing they hear not neither do they understand : and unto them is completely fulfilled the prophecy of Isaiah, which saith,

*By hearing ye shall hear and shall in no wise understand,
And seeing ye shall see and shall in no wise perceive.
For this people's heart is waxed gross,
And their ears are dull of hearing,
And their eyes they have closed :
Lest haply they should perceive with their eyes
And hear with their ears
And understand with their heart and turn again,
And I should heal them.*

But blessed are your eyes, for they see ; and your ears, for they hear. For verily I say unto you, that many prophets and righteous men desired to see the things which ye see and saw them not, and to hear the things which ye hear and heard them not. Hear then ye the parable of the sower. When any one heareth the word of the kingdom and taketh it not in, then cometh the evil one and snatcheth away that which hath been sown in his heart : this is he that was sown by the way-side. And he that was sown upon the rocky places, this is he that heareth the word and straightway with joy receiveth it ; yet hath he not root in himself, but endureth for a while ; and when tribulation or persecution ariseth because of the word, straightway he stumbleth. And he that was sown among the thorns, this is he that heareth the word, and the care of the world and the deceitfulness of riches choke the word, and he becometh unfruitful. And he that was sown upon the good ground, this is he that heareth the word

and taketh it in ; who verily beareth fruit and bringeth forth, some a hundred-fold, some sixty, some thirty.

Another parable set He before them, saying, The kingdom of heaven is likened unto a man that sowed good seed in his field. But while men slept his enemy came and over-sowed tares also among the wheat and went away. But when the blade sprang up and brought forth fruit, then appeared the tares also. And the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field ? whence then hath it tares ? And he said unto them, An enemy hath done this. And the servants say unto him, Wilt thou then that we go and gather them up ? But he saith, Nay, lest haply while ye gather up the tares ye root up the wheat with them : let both grow together until the harvest : and in the time of the harvest I will say to the reapers, Gather up first the tares and bind them in bundles to burn them, but gather the wheat into my barn.

Another parable set He before them, saying, The kingdom of heaven is like unto a grain of mustard seed which a man took, and sowed in his field : which indeed is less than all seeds, but when it is grown it is greater than the herbs and becometh a tree, so that *the birds of the heaven come and lodge in the branches thereof.*

Another parable spake He unto them : The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal till it was all leavened.

All these things spake Jesus in parables unto the multitudes, and without a parable spake He nothing unto them : that it might be fulfilled which was spoken by the prophet, saying,

I will open my mouth in parables,

I will utter things hidden from the foundation.

Then He left the multitudes and went into the house. And His disciples came unto Him, saying, Explain unto us the parable of the tares of the field. And He answered and said, He that soweth the good seed is the Son of Man ; and the field is the world ; and the good seed, these are the sons of the kingdom ; and the tares are the sons of the evil one, and the enemy that sowed them is the devil : and the harvest is the consummation of the age, and the reapers are angels. As therefore the tares are gathered up and burned with fire, so shall it be in the consummation of the age : the Son of Man shall send forth His angels, and they shall gather out of His kingdom all *things that cause stumbling and them that do iniquity*, and shall cast them into the furnace of fire : there shall be the weeping and gnashing of teeth. Then *shall the righteous shine forth* as the sun in the kingdom of their Father. He that hath ears, let him hear. The kingdom of heaven is like unto a treasure hidden in the field, which a man found and hid, and in his joy he goeth and selleth whatsoever he hath and buyeth that field. Again, the kingdom of heaven is like unto a merchant seeking goodly pearls : and having found one pearl of great price, he went and sold all that he had and bought it. Again, the kingdom of heaven is like unto a net that was cast into the sea and gathered of every kind : which, when it was filled, they drew up on the beach, and they sat down and gathered the good into vessels, but the bad they cast away. So shall it be in the consummation of the age : the angels shall come forth and sever the wicked from among the righteous and shall cast them into the furnace of fire : there shall be the weeping and gnashing of teeth. Have ye understood all these things ? They say unto Him, Yea. And

He said unto them, Therefore every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, who bringeth forth out of his treasure things new and old.

And it came to pass when Jesus had finished these parables, He departed thence. And coming into His own country He taught them in their synagogue, inso-much that they were astonished and said, Whence hath this man this wisdom and these mighty works? Is not this the carpenter's son? is not his mother called Mary, and his brothers James and Joseph and Simon and Judas? And his sisters, are they not all with us? Whence then hath this man all these things? And they were offended in Him. But Jesus said unto them, A prophet is not without honor, save in his own country and in his own house. And He did not many mighty works there because of their unbelief.

At that season Herod the tetrarch heard the report concerning Jesus, and said unto his servants, This is John the Baptist; he is risen from the dead, and therefore do these powers work in him. For Herod had laid hold on John and bound him and put him in prison for the sake of Herodias, his brother Philip's wife, for John said unto him, It is not lawful for thee to have her: and when he would have put him to death he feared the multitude, because they counted him as a prophet. But when Herod's birthday came the daughter of Herodias danced in the midst and pleased Herod, whereupon he promised with an oath to give her whatsoever she should ask. And she, being put forward by her mother, saith, Give me here in a charger the head of John the Baptist. And the king was grieved, but for the sake of his oaths and of

them that sat at meat with him he commanded it to be given, and he sent and beheaded John in the prison : and his head was brought in a charger and given to the damsel, and she brought it to her mother. And his disciples came and took up the corpse and buried him, and they went and told Jesus. Now when Jesus heard it He withdrew from thence in a boat to a desert place apart : and when the multitudes heard thereof they followed Him on foot from the cities. And He came forth and saw a great multitude, and He had compassion on them and healed their sick. And when even was come the disciples came to Him, saying, The place is desert and the time is already past ; send the multitudes away, that they may go into the villages and buy themselves food. But Jesus said unto them, They have no need to go away ; give ye them to eat. And they say unto Him, We have here but five loaves and two fishes. And He said, Bring them hither to Me. And He commanded the multitudes to sit down on the grass, and He took the five loaves and the two fishes, and looking up to heaven He blessed and brake and gave the loaves to the disciples and the disciples to the multitudes. And they did all eat and were filled, and they took up that which remained over of the broken pieces, twelve handbaskets full. And they that did eat were about five thousand men, beside women and children. And straightway He constrained the disciples to enter into a boat and to go before Him unto the other side, till He should send the multitudes away. And after He had sent the multitudes away he went up into the mountain apart to pray. And when even was come, He was there alone. But the boat was many furlongs distant from the land, distressed by the waves, for the wind was contrary. And in the fourth

watch of the night He came unto them, walking upon the sea. And when the disciples saw Him walking on the sea they were troubled, saying, It is an apparition ; and they cried out for fear. But straightway Jesus spake unto them, saying, Be of good cheer, it is I ; be not afraid. And Peter answered Him and said, Lord, if it be Thou, bid me come unto Thee upon the waters : and He said, Come. And Peter went down from the boat and walked upon the waters and came to Jesus. But when he saw the wind he was afraid, and beginning to sink he cried out, saying, Lord, save me. And immediately Jesus stretched forth His hand and took hold of him and saith unto him, O thou of little faith, wherefore didst thou doubt ? And when they were gone up into the boat the wind ceased. And they that were in the boat worshipped Him, saying, Of a truth Thou art the Son of God. And when they had crossed over they came to the land, unto Gennesaret. And when the men of that place recognized Him, they sent into all that region round about and brought unto Him all that were sick, and they besought Him that they might only touch the border of His garment : and as many as touched were made whole.

FIRST MAIN DIVISION.

THE MESSIAH IN GALILEE.

PART 4.

CRISIS OF THE GALILEAN MINISTRY.

Struggle with the Pharisees : God's Word and Man's Tradition as to the Clean and Unclean—He Withdraws to Gentile Districts and Cleanses a Gentile Child—Return to the Lake. Four Thousand Fed—He Refuses to Give a Sign from Heaven. Warns His Disciples against False Teaching—The Messiahship of Jesus, Confessed by Peter, and the Foundation of the Church. The Kingdom of God not to be Established in the Nation at Large, Which Fails to Recognize its King. 15. 1–16. 20.

THEN there come to Jesus from Jerusalem Pharisees and scribes, saying, Why do Thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. And He answered and said unto them, Why do ye also transgress the commandment of God because of your tradition? For God said, *Honor thy father and thy mother*, and *He that speaketh evil of father or mother, let him die the death* : but ye say, Whosoever shall say to his father or his mother, That wherewith thou mightest have been profited by me is given to God, he shall not honor his father : and ye have made void the word of God because of your tradition. Ye hypocrites, well did Isaiah prophesy of you, saying,

This people honoreth Me with their lips ;

But their heart is far from Me :

But in vain do they worship Me,

Teaching doctrines that are the precepts of men.

And He called to Him the multitude and said unto them, Hear and understand : Not that which entereth

into the mouth defileth the man, but that which proceedeth out of the mouth, this defileth the man. Then came the disciples and said unto Him, Knowest Thou that the Pharisees were offended when they heard this saying? But He answered and said, Every plant which My heavenly Father planted not shall be rooted up. Let them alone : they are blind guides : and if the blind guide the blind, both shall fall into a pit. And Peter answered and said unto Him, Declare unto us the parable. And He said, Are ye also even yet without understanding? Perceive ye not, that whatsoever goeth into the mouth passeth into the belly and is cast out into the draught? But the things which proceed out of the mouth come forth out of the heart ; and they defile the man. For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings. These are the things which defile the man ; but to eat with unwashen hands defileth not the man.

And Jesus went out thence and withdrew into the parts of Tyre and Sidon. And behold, a Canaanitish woman came out from those borders and cried, saying, Have mercy on me, O Lord, Thou Son of David ; my daughter is grievously vexed with a demon. But He answered her not a word. And His disciples came and besought him, saying, Send her away, for she crieth after us. But He answered and said, I was not sent but unto the lost sheep of the house of Israel. But she came and worshipped Him, saying, Lord, help me. And He answered and said, It is not meet to take the children's bread and cast it to the dogs. But she said, Yea, Lord, for even the dogs eat of the crumbs which fall from their masters' tables. Then Jesus answered and said unto her,

O woman, great is thy faith : be it done unto thee even as thou wilt. And her daughter was healed from that hour.

And Jesus departed thence and came nigh unto the sea of Galilee, and He went up into the mountain and sat there. And there came unto Him great multitudes, having with them the lame, maimed, blind, dumb, and many others, and they cast them down at His feet, and He healed them : insomuch that the multitude wondered when they saw the dumb speaking and the lame walking and the blind seeing : and they glorified the God of Israel.

And Jesus called unto Him His disciples and said, I have compassion on the multitude, because they continue with Me now three days and have nothing to eat : and I would not send them away fasting, lest haply they faint in the way. And the disciples say unto Him, Whence should we have so many loaves in a desert place as to fill so great a multitude ? And Jesus saith unto them, How many loaves have ye ? And they said, Seven, and a few small fishes. And He commanded the multitude to sit down on the ground and took the seven loaves and the fishes and gave thanks and brake and gave to the disciples, and the disciples to the multitudes. And they did all eat and were filled, and they took up that which remained over of the broken pieces, seven hampers full. And they that did eat were four thousand men, beside women and children. And He sent away the multitudes and entered into the boat, and came into the borders of Magadan.

And the Pharisees and Sadducees came and making trial of Him asked Him to shew them a sign from heaven. But He answered and said unto them, [When it is evening ye say, It will be fair weather, for the heaven is red : and in the morning, It will be foul weather to-day, for

the heaven is red and lowring. Ye know how to discern the face of the heaven, but ye cannot discern the signs of the times.]* An evil and adulterous generation seeketh after a sign, and there shall no sign be given unto it but the sign of Jonah. And He left them and departed. And the disciples came to the other side and forgot to take bread. And Jesus said unto them, Take heed and beware of the leaven of the Pharisees and Sadducees. And they reasoned among themselves, saying, We took no bread. And Jesus perceiving it said, O ye of little faith, why reason ye among yourselves, because ye have no bread? Do ye not yet perceive, neither remember the five loaves of the five thousand and how many handbaskets ye took up? Neither the seven loaves of the four thousand and how many hampers ye took up? How is it that ye do not perceive that I spake not to you concerning bread? But beware of the leaven of the Pharisees and Sadducees. Then understood they how that He bade them not beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees.

Now when Jesus came into the parts of Cæsarea Philippi He asked His disciples, saying, Who do men say that the Son of Man is? And they said, Some say, John the Baptist; some, Elijah; and others, Jeremiah or one of the prophets. He saith unto them, But you, who say ye that I am? And Simon Peter answered and said, Thou art the Christ the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah, for flesh and blood hath not revealed it unto thee, but My Father who is in heaven: and I also say unto thee, that thou art Peter, and upon this rock I will build My church; and the gates of Hades shall not pre-

* An interpolation, probably "Western" in origin.

vail against it: I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven. Then charged He the disciples that they should tell no man that He was the Christ.

SECOND MAIN DIVISION.

THE MESSIAH ON THE PATH OF DEATH. 16. 21-27. 66.

PART I.

HIS FIRST ANNOUNCEMENT OF HIS SUFFERING, DEATH, AND RESURRECTION.

Peter's Protest. True Fellowship with Him in His Sacrifice—The Glory of the Transfiguration—The Son of Man Suffers with and Delivers Men. Helplessness of the Disciples Left to Themselves. 16. 21-17. 20.

FROM THAT TIME began Jesus Christ to shew unto His disciples how that He must go unto Jerusalem and suffer many things by the elders and chief priests and scribes and be killed and the third day be raised up. And Peter took Him and began to rebuke Him, saying, Be it far from Thee, Lord: this shall never be unto Thee. But He turned away and said unto Peter, Get thee behind Me, Satan: thou art a stumbling-block unto Me, for thou art taking not the part of God but of men. Then said Jesus unto His disciples, If any man would come after Me, let him deny himself and take up his cross and follow Me. For whosoever would save his life shall lose it: and whosoever shall lose his life for My sake shall find it. For what shall a man be profited if he shall gain the whole world and forfeit his

life? or what shall a man give in exchange for his life? For the Son of Man is yet to come in the glory of His Father with His angels, and then *shall He render unto every man according to his deeds*. Verily I say unto you, There are some of them that stand here who shall in no wise taste of death till they see the Son of Man coming in His kingdom.

And after six days Jesus taketh with Him Peter and James and John his brother, and bringeth them up into a high mountain apart. And He was transfigured before them, and His face did shine as the sun, and His garments became white as the light. And behold, there appeared unto them Moses and Elijah talking with Him. And Peter answered and said unto Jesus, Lord, it is good for us to be here : if Thou wilt, I will make here three booths, one for Thee and one for Moses and one for Elijah. While he was yet speaking, behold, a bright cloud surrounded them with light, and behold, a voice out of the cloud, saying, This is My beloved Son, in whom I am well pleased ; hear ye Him. And when the disciples heard it they fell on their face and were sore afraid. And Jesus came and touched them and said, Arise and be not afraid. And lifting up their eyes they saw no one, save Jesus Himself only. And as they were coming down from the mountain, Jesus commanded them, saying, Tell the vision to no man until the Son of Man be risen from the dead. And His disciples asked Him, saying, Why then say the scribes that Elijah must first come? And He answered and said, *Elijah* indeed cometh and *shall restore* all things : but I say unto you, that Elijah is come already, and they knew him not, but did unto him whatsoever they listed : even so shall the Son of Man also suffer by them. Then understood the disciples that He spake unto them of John the Baptist.

And when they were come to the multitude there came to Him a man kneeling to Him and saying, Lord, have mercy on my son, for he is epileptic and is ill, for oft-times he falleth into the fire and oft-times into the water : and I brought him to Thy disciples, and they could not cure him. And Jesus answered and said, O faithless and perverse generation, how long shall I be with you ? how long shall I bear with you ? bring him hither to Me. And Jesus rebuked him, and the demon went out from him : and the boy was cured from that hour. Then came the disciples to Jesus apart, and said, Why could not we cast it out ? And He saith unto them, Because of your little faith : for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove, and nothing shall be impossible unto you.

SECOND MAIN DIVISION.

THE MESSIAH ON THE PATH OF DEATH.

PART 2.

HIS SECOND ANNOUNCEMENT OF HIS DEATH AND RESURRECTION.

The Messiah's Humility : Temple-Tribute Paid—Greatness in the Kingdom : Humility Which is Careful not to Give Offence, Careful in Dealing with Offenders—The Messiah's Progress towards Jerusalem. Sacrifice for the Sake of the Kingdom. Marriage, Divorce, Celibacy. Blessedness of Little Children—Earthly Riches and Their Sacrifice : The Rich Young Man's Great Refusal ; The Poor Disciples' Sacrifice and Its Rewards : Parable of the First and Last Laborers and Their Wages. 17. 22–20. 16.

AND while they were gathering themselves together in Galilee Jesus said unto them, The Son of Man shall

be delivered up into the hands of men ; and they shall kill Him, and the third day He shall be raised up. And they were exceeding sorry.

And when they were come to Capernaum they that received the half-shekel came to Peter and said, Doth not your master pay the half-shekel ? He saith, Yea. And when he came into the house Jesus spake first to him, saying, What thinkest thou, Simon ? the kings of the earth, from whom do they receive toll or tribute ? from their sons or from strangers ? And when he said, From strangers, Jesus said unto him, Surely then the sons are free. But lest we cause them to stumble, go thou to the sea and cast a hook and take up the fish that first cometh up, and when thou hast opened his mouth thou shalt find a shekel : that take and give unto them for Me and thee.

In that hour came the disciples unto Jesus, saying, Who then is greatest in the kingdom of heaven ? And He called to Him a little child and set him in the midst of them and said, Verily I say unto you, Except ye turn and become as little children, ye shall in no wise enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven : and whoso shall receive one such little child in My name receiveth Me : but whoso shall cause one of these little ones who believe on Me to stumble, it is profitable for him that a great millstone should be hanged about his neck and that he should be sunk in the depth of the sea. Woe unto the world because of occasions of stumbling ! for it must needs be that the occasions come, but woe to that man through whom the occasion cometh ! And if thy hand or thy foot causeth thee to stumble, cut it off and

cast it from thee : it is good for thee to enter into life maimed or halt, rather than having two hands or two feet to be cast into the eternal fire. And if thine eye causeth thee to stumble, pluck it out and cast it from thee : it is good for thee to enter into life with one eye, rather than having two eyes to be cast into the hell of fire.

See that ye despise not one of these little ones, for I say unto you, that in heaven their angels do always behold the face of My Father who is in heaven. How think ye ? if any man have a hundred sheep and one of them be gone astray, doth he not leave the ninety and nine upon the mountains and go and seek that which goeth astray ? And if so be that he find it, verily I say unto you, he rejoiceth over it more than over the ninety and nine which have not gone astray. Even so it is not the will of My Father who is in heaven, that one of these little ones should perish. And if thy brother sin, go shew him his fault between thee and him alone. If he hear thee, thou hast gained thy brother : but if he hear thee not, take with thee one or two more, that *at the mouth of two witnesses or three every word may be established* : and if he refuse to hear them, tell it unto the church : and if he refuse to hear the church also, let him be unto thee as the Gentile and the tax-collector.

Verily I say unto you, What things soever ye shall bind on earth shall be bound in heaven and what things soever ye shall loose on earth shall be loosed in heaven. Again verily I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them by My Father who is in heaven. For where two or three are gathered together in My name, there am I in the midst of them.

Then came Peter and said to Him, Lord, how oft shall my brother sin against me and I forgive him ? until seven times ? Jesus saith unto him, I say not unto thee, Until seven times ; but, Until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king who would make a reckoning with his bond-servants : and when he had begun to reckon, one was brought unto him who owed him ten thousand talents [*i.e.*, about twelve million dollars]. But forasmuch as he had not wherewith to pay, his lord commanded him to be sold and his wife and children and all that he had and payment to be made. The servant therefore fell down and worshipped him, saying, Have patience with me, and I will pay thee all. And the lord of that servant being moved with compassion released him, and the debt forgave he him. But that servant went out and found one of his fellow-servants, who owed him a hundred pence [*i.e.*, about seventeen dollars], and he laid hold on him and took him by the throat, saying, If thou owest thou must pay. So his fellow-servant fell down and besought him, saying, Have patience with me, and I will pay thee. And he would not, but went and cast him into prison till he should pay that which was due. So when his fellow-servants saw what was done they were exceeding sorry, and came and told unto their lord all that was done. Then his lord called him unto him and saith to him, Thou wicked servant, I forgave thee all that debt, because thou besoughtest me : shouldst not thou also have had mercy on thy fellow-servant, even as I had mercy on thee ? And his lord was wroth and delivered him to the tormentors till he should pay all that was due. So shall also My heavenly Father do unto you if ye forgive not every one his brother from your hearts.

And it came to pass when Jesus had finished these words He departed from Galilee and came into the borders of Judæa beyond Jordan. And great multitudes followed Him, and He healed them there.

And there came unto Him Pharisees making trial of Him and saying, Is it lawful for a man to put away his wife for every cause? And He answered and said, Have ye not read, that He who created them from the beginning *made them male and female* and said, *For this cause shall a man leave his father and mother and shall cleave to his wife, and the twain shall become one flesh?* so that they are no more twain, but one flesh: what therefore God hath joineth together let not man put asunder. They say unto Him, Why then did Moses command *to give a bill of divorcement, and to put her away?* He saith unto them, Moses for your hardness of heart suffered you to put away your wives, but from the beginning it hath not been so. And I say unto you, Whosoever shall put away his wife except for fornication and shall marry another, commiteth adultery. The disciples say unto Him, If the case of the man is so with his wife, it is not expedient to marry. But He said unto them, All men cannot receive this saying, but they to whom it is given. For there are eunuchs who were so born from their mother's womb, and there are eunuchs who were made eunuchs by men, and there are eunuchs who made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

Then were there brought unto Him little children, that He should lay His hands on them and pray: and the disciples rebuked them. But Jesus said, Suffer the little children, and forbid them not, to come unto Me, for to such belongeth the kingdom of heaven. And He laid His hands on them and departed thence.

And behold, one came to Him and said, Master, what good thing shall I do that I may have eternal life? And He said unto him, Why dost thou ask Me concerning that which is good? One there is who is good: but if thou wouldest enter into life, keep the commandments. He saith unto Him, Which? And Jesus said, *Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother, and Thou shalt love thy neighbor as thyself.* The young man saith unto Him, All these things have I observed: what lack I yet? Jesus said unto him, If thou wouldest be perfect, go sell that thou hast and give to the poor, and thou shalt have treasure in heaven, and come follow Me. But when the young man heard this saying he went away sorrowful, for he was one that had great possessions. And Jesus said unto His disciples, Verily I say unto you, It is hard for a rich man to enter into the kingdom of heaven: and again I say unto you, It is easier for a camel to enter through a needle's eye than a rich man into the kingdom of God. And when the disciples heard it they were astonished exceedingly, saying, Who then can be saved? And Jesus looking upon them said to them, With men this is impossible, but with God all things are possible. Then answered Peter and said unto Him, Lo, we have left all and followed Thee; what then shall we have? And Jesus said unto them, Verily I say unto you, that ye who have followed Me, in the new birth of the creation when the Son of Man shall sit on the throne of His glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel. And every one that hath left houses or brethren or sisters or father or mother or children or lands for My name's sake, shall receive manifold and shall inherit eternal life. But many shall be last that are first and

first that are last. For the kingdom of heaven is like unto a man that was a householder who went out early in the morning to hire laborers into his vineyard : and when he had agreed with the laborers for a shilling a day he sent them into his vineyard. And he went out about the third hour and saw others standing in the market-place idle : and to them he said, Go ye also into the vineyard, and whatsoever is right I will give you : and they went their way. And again he went out about the sixth and the ninth hour and did likewise. And about the eleventh hour he went out and found others standing, and saith unto them, Why stand ye here all the day idle ? They say unto him, Because no man hath hired us : he saith unto them, Go ye also into the vineyard. And when even was come the lord of the vineyard saith unto his steward, Call the laborers and pay them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a shilling. And when the first came, they supposed that they would receive more ; and they likewise received every man a shilling. And when they received it they murmured against the householder, saying, These last have spent but one hour, and thou hast made them equal unto us who have borne the burden of the day and the scorching heat. But he answered and said to one of them, Friend, I do thee no wrong : didst not thou agree with me for a shilling ? Take up that which is thine and go thy way ; but it is my will to give unto this last even as unto thee : is it not lawful for me to do what I will with mine own ? or art thou envious because I am liberal ? So the last shall be first and the first last.

SECOND MAIN DIVISION.

THE MESSIAH ON THE PATH OF DEATH.

PART 3.

HIS THIRD ANNOUNCEMENT OF HIS SUFFERING, CRUCIFIXION, AND
RESURRECTION.

Blind Petition of the Mother of James and John. No Cross, No Crown
—Blind Beggars Receive Their Sight and Follow Him—The Royal
Entry into Jerusalem—The Cleansing of God's House. Children's
Praises—The Barren Fig-Tree Withered—His Assailants Repelled.
His Tempters Silenced—The Kingdom of God Passing over from
the Jews to the Gentiles—Seven Woes—Judgment of Jerusalem
and the World—Duties of Watchfulness, Faithfulness, Wise Fore-
thought, Diligence, Mercifulness. **20. 17-25. 46.**

AND as Jesus was about to go up to Jerusalem He took the twelve disciples apart, and in the way He said unto them, Behold, we go up to Jerusalem, and the Son of Man shall be delivered unto the chief priests and scribes, and they shall condemn Him to death, and shall deliver Him unto the Gentiles to mock and to scourge and to crucify, and the third day He shall be raised up.

Then came to Him the mother of the sons of Zebedee with her sons, worshipping Him and asking a certain thing of Him. And He said unto her, What wouldest thou? She saith unto Him, Command that these my two sons may sit, one on Thy right hand and one on Thy left hand, in Thy kingdom. But Jesus answered and said, Ye know not what ye ask : are ye able to drink the cup that I am about to drink? They say unto Him, We are able. He saith unto them, My cup indeed ye shall drink, but to sit on My right hand and on My left

hand is not Mine to give, but it is for them for whom it hath been prepared by My Father. And when the ten heard it they were moved with indignation concerning the two brothers. But Jesus called them unto Him and said, Ye know that the rulers of the Gentiles lord it over them and their great ones exercise authority over them. Not so shall it be among you : but whosoever would become great among you shall be your minister, and whosoever would be first among you shall be your bond-servant : even as the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many.

And as they went out from Jericho a great multitude followed Him. And behold, two blind men sitting by the wayside, when they heard that Jesus was passing by, cried out, saying, Lord, have mercy on us, Thou Son of David. And the multitude rebuked them, that they should hold their peace : but they cried out the more, saying, Lord, have mercy on us, Thou Son of David : and Jesus stood still and called them and said, What will ye that I should do unto you ? They say unto Him, Lord, that our eyes may be opened. And Jesus being moved with compassion touched their eyes, and straightway they received their sight and followed Him.

And when they drew nigh unto Jerusalem and came unto Bethphage, unto the mount of Olives, then Jesus sent two disciples, saying unto them, Go into the village that is over against you, and straightway ye shall find an ass tied and a colt with her : loose them and bring them unto Me. And if any one say aught unto you, ye shall say, The Lord hath need of them ; and straightway he will send them. Now this is come to pass, that it might be fulfilled which was spoken by the prophet, saying,

*Tell ye the daughter of Zion,
Behold, thy King cometh unto thee,
Meek, and riding upon an ass
And upon a colt the foal of an ass.*

And the disciples went and did even as Jesus appointed them and brought the ass and the colt, and put on them their garments, and He sat thereon. And the most part of the multitude spread their garments in the way, and others cut branches from the trees, and spread them in the way. And the multitudes that went before Him and that followed, cried, saying,

Hosanna to the Son of David :

Blessed is He that cometh in the name of the Lord :

Hosanna in the highest.

And when He was come into Jerusalem all the city was stirred, saying, Who is this? And the multitudes said, This is the prophet Jesus from Nazareth of Galilee.

And Jesus entered into the temple, and cast out all them that sold and bought in the temple and overthrew the tables of the money-changers and the seats of them that sold the doves, and He saith unto them, It is written, *My house shall be called a house of prayer*, but ye make it *a den of robbers*. And the blind and the lame came to Him in the temple, and He healed them. But when the chief priests and the scribes saw the wonderful things that He did and the children that were crying in the temple and saying, Hosanna to the Son of David, they were moved with indignation and said unto Him, Hearest thou what these are saying? And Jesus saith unto them, Yea : did ye never read, *Out of the mouth of babes and sucklings Thou hast perfected praise?* And He left them and went forth out of the city to Bethany, and lodged there.

Now in the morning as He returned to the city, He hungered. And seeing a single fig-tree by the wayside He came to it and found nothing thereon but leaves only, and He saith unto it, Let there be no fruit from thee henceforward for ever : and immediately the fig-tree withered away. And when the disciples saw it they marvelled, saying, How did the fig-tree immediately wither away ? And Jesus answered and said unto them, Verily I say unto you, If ye have faith and doubt not, ye shall not only do what is done to the fig-tree, but even if ye shall say unto this mountain, Be thou taken up and cast into the sea, it shall be done : and all things whatsoever ye shall ask in prayer believing ye shall receive.

And when He was come into the temple the chief priests and the elders of the people came unto Him as He was teaching, and said, By what authority doest thou these things ? and who gave thee this authority ? and Jesus answered and said unto them, I also will ask you one question, which if ye tell Me, I likewise will tell you by what authority I do these things : the baptism of John, whence was it ? from heaven or from men ? And they reasoned among themselves, saying, If we shall say, From heaven, he will say unto us, Why then did ye not believe him ? But if we shall say, From men, we fear the multitude, for all hold John as a prophet : and they answered Jesus and said, We know not. He also said unto them, Neither tell I you by what authority I do these things. But what think ye ? A man had two sons. He came to the first and said, Son, go work to-day in the vineyard : and he answered and said, I go, sir : and went not. And he came to the second and said likewise : and he answered and said, I will not : afterward

he repented himself and went. Whether of the twain did the will of his father? They say, the last. Jesus saith unto them, Verily I say unto you, that the tax-collectors and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not : but the tax-collectors and the harlots believed him : and ye, when ye saw it, did not even repent yourselves afterward that ye might believe him.

Hear another parable. There was a man that was a householder who *planted a vineyard and set a hedge about it and digged a winepress in it and built a tower*, and let it out to husbandmen, and went into another country. And when the season of the fruits drew near, he sent his servants to the husbandmen to receive his fruits. And the husbandmen took his servants and beat one, and killed another, and stoned another. Again he sent other servants more than the first, and they did unto them in like manner. But afterward he sent unto them his son, saying, They will reverence my son. But the husbandmen, when they saw the son, said among themselves, This is the heir ; come let us kill him and take his inheritance : and they took him and cast him forth out of the vineyard and killed him. When therefore the lord of the vineyard shall come, what will he do unto those husbandmen? They say unto Him, He will miserably destroy those miserable men, and will let out the vineyard unto other husbandmen who shall render him the fruits in their seasons. Jesus saith unto them, Did ye never read in the scriptures,

The stone which the builders rejected,

The same was made the head of the corner :

This was from the Lord,

And it is marvellous in our eyes ?

Therefore say I unto you, The kingdom of God shall be taken away from you and shall be given to a nation bringing forth the fruits thereof. And he that falleth on this stone shall be broken to pieces : but on whomsoever it shall fall, it will scatter him as dust. And when the chief priests and the Pharisees heard His parables they perceived that He spake of them : and when they sought to lay hold on Him they feared the multitudes, because they took Him for a prophet. And Jesus answered and spake again in parables unto them, saying, The kingdom of heaven is likened unto a certain king, who made a marriage feast for his son. And he sent forth his servants to call them that were bidden to the marriage feast, and they would not come. Again he sent forth other servants, saying, Tell them that are bidden, Behold, I have made ready my dinner, my oxen and my fatlings are killed, and all things are ready : come to the marriage feast. But they made light of it and went their ways, one to his own farm, another to his merchandise : and the rest laid hold on his servants and entreated them shamefully and killed them. But the king was wroth, and he sent his armies and destroyed those murderers and burned their city. Then saith he to his servants, The wedding is ready, but they that were bidden were not worthy : go ye therefore unto the partings of the highways, and as many as ye shall find bid to the marriage feast. And those servants went out into the highways and gathered together all as many as they found, both bad and good : and the wedding room was filled with guests. But when the king came in to behold the guests he saw there a man who had not on a wedding-garment : and he saith unto him, Friend, how camest thou in hither not having a wedding-garment ?

And he was speechless. Then the king said to the servants, Bind him hand and foot and cast him out into the outer darkness : there shall be the weeping and gnashing of teeth. For many are called, but few chosen.

Then went the Pharisees, and took counsel how they might ensnare Him in His talk. And they send to Him their disciples with the Herodians, saying, Master, we know that thou art true and teachest the way of God in truth, and carest not for any one, for thou regardest not the person of men : tell us therefore, What thinkest thou : is it lawful to give tribute unto Cæsar or not ? But Jesus perceived their wickedness and said, Why make ye trial of Me, ye hypocrites ? Shew Me the tribute money. And they brought unto Him a denarius. And He saith unto them, Whose is this image and superscription ? They say unto Him, Cæsar's. Then saith He unto them, Render therefore unto Cæsar the things that are Cæsar's and unto God the things that are God's. And when they heard it they marvelled, and left Him and went their way.

On that day there came to Him Sadducees, who say that there is no resurrection, and they asked Him, saying, Master, Moses said, *If a man die having no children, his brother shall marry his wife and raise up seed unto his brother.* Now there were with us seven brothers : and the first married and deceased, and having no seed left his wife unto his brother ; in like manner the second also and the third, unto the seventh : and after them all the woman died. In the resurrection therefore whose wife shall she be of the seven ? for they all had her. But Jesus answered and said unto them, Ye do err, not knowing the scriptures nor the power of God : for in the resurrection they neither marry

nor are given in marriage, but are as angels in heaven : but as touching the resurrection of the dead have ye not read that which was spoken unto you by God, saying, *I am the God of Abraham and the God of Isaac and the God of Jacob?* God is not the God of the dead, but of the living. And when the multitudes heard it they were astonished at His teaching.

But the Pharisees when they heard that He had put the Sadducees to silence gathered themselves together. And one of them, a lawyer, asked Him a question, making trial of Him, Master, which is the great commandment in the law ? And He said unto him, *Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind :* this is the great and first commandment. And a second is like unto it, *Thou shalt love thy neighbor as thyself.* On these two commandments hangeth the whole law, and the prophets. Now while the Pharisees were gathered together Jesus asked them a question, saying, What think ye of the Christ ? whose son is He ? They say unto him, The son of David. He saith unto them, How then doth David in the Spirit call Him Lord, saying,

*The Lord said unto my Lord, Sit Thou on My right hand
Till I put Thine enemies underneath Thy feet?*

If David then calleth Him Lord, how is He his son ? And no one was able to answer Him a word, neither durst any man from that day forth ask Him any more questions. Then spake Jesus to the multitudes and to His disciples, saying, The scribes and the Pharisees sit on Moses' seat. All things therefore whatsoever they bid you, these do and observe, but do not ye after their works, for they say and do not. But they bind heavy burdens and lay them on men's shoulders, but they them-

selves will not move them away with their finger. But all their works they do for to be seen by men : for they make broad their phylacteries and enlarge the borders of their garments, and love the chief place at feasts and the chief seats in the synagogues and the salutations in the market-places and to be called by men, Rabbi. But be not ye called Rabbi, for one is your teacher, and all ye are brethren : and call no man your father on the earth, for one is your Father, even He who is in heaven : neither be ye called masters, for one is your master, even the Christ : but he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be humbled, and whosoever shall humble himself shall be exalted.

But woe unto you, scribes and Pharisees, hypocrites ! because ye shut the kingdom of heaven against men : for ye enter not in yourselves, neither suffer ye them that are entering in to enter.

Woe unto you, scribes and Pharisees, hypocrites ! for ye compass sea and land to make one proselyte, and when he is become so, ye make him twofold more a son of hell than yourselves.

Woe unto you, ye blind guides, who say, Whosoever shall swear by the temple, it is nothing, but whosoever shall swear by the gold of the temple, he is a debtor : ye fools and blind, for whether is greater, the gold or the temple that hath sanctified the gold ? And, Whosoever shall swear by the altar, it is nothing, but whosoever shall swear by the gift that is upon it, he is a debtor : ye blind, for whether is greater, the gift or the altar that sanctifieth the gift ? He therefore that sweareth by the altar sweareth by it and by all things thereon : and he that sweareth by the temple sweareth by it and by Him that dwelleth therein : and he that sweareth by the heaven sweareth by the throne

of God and by Him that sitteth thereon. Woe unto you, scribes and Pharisees, hypocrites ! for ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, justice and mercy and faith : but these ye ought to have done, and not to have left the other undone. Ye blind guides, who strain out the gnat and swallow the camel. Woe unto you, scribes and Pharisees, hypocrites ! for ye cleanse the outside of the cup and of the platter, but within they are full from extortion and excess. Thou blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside thereof may become clean also. Woe unto you, scribes and Pharisees, hypocrites ! for ye are like unto whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones and of all uncleanness : even so ye also outwardly appear righteous unto men, but inwardly ye are full of hypocrisy and iniquity. Woe unto you, scribes and Pharisees, hypocrites ! for ye build the sepulchres of the prophets, and garnish the tombs of the righteous, and say, If we had been in the days of our fathers, we should not have been partakers with them in the blood of the prophets : wherefore ye witness to yourselves that ye are sons of them that slew the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye offspring of vipers, how shall ye escape the judgment of hell ? Therefore, behold, I send unto you prophets and wise men and scribes : some of them shall ye kill and crucify, and some of them shall ye scourge in your synagogues and persecute from city to city : that upon you may come all the righteous blood shed on the earth from the blood of Abel the righteous unto the blood of Zachariah son of Barachiah,

whom ye slew between the sanctuary and the altar. Verily I say unto you, All these things shall come upon this generation.

O Jerusalem, Jerusalem, which killeth the prophets and stoneth them that are sent unto her,—how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not? Behold, *your house is left unto you*. For I say unto you, Ye shall not see Me henceforth till ye shall say,

Blessed is he that cometh in the name of the Lord.

And Jesus went out from the temple and was going on His way, and His disciples came to Him to shew Him the buildings of the temple : but He answered and said unto them, See ye not all these things ? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down. And as He sat on the mount of Olives the disciples came unto Him privately, saying, Tell us when shall these things be ? and what shall be the sign of Thy coming and of the consummation of the age ? And Jesus answered and said unto them, Take heed that no man lead you astray : for many shall come in My name, saying, I am the Christ, and shall lead many astray. And ye shall hear of wars and rumors of wars : see that ye be not troubled : for *it must needs come to pass*, but the end is not yet. For *nation shall rise against nation and kingdom against kingdom*, and there shall be famines and earthquakes in divers places : but all these things are the beginning of travail. Then shall they deliver you up unto tribulation and shall kill you, and ye shall be hated by all the nations for My name's sake. And then *shall many stumble*, and shall deliver up one another and shall hate one another : and many false

prophets shall arise and shall lead many astray : and because iniquity shall be multiplied the love of the many shall wax cold. But he that endureth to the end, the same shall be saved. And this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations, and then shall the end come. When therefore ye see *the abomination of desolation*, which was spoken of by Daniel the prophet, standing *in the holy place* (let him that readeth and commenteth on these words in the congregation take care to understand them), then let them that are in Judæa flee unto the mountains, let him that is on the housetop not go down to take out the things that are in his house, and let him that is in the field not return back to take his cloak. But woe unto them that are with child and to them that give suck in those days ! And pray ye that your flight be not in the winter neither on a sabbath : for then *shall be great tribulation such as hath not been from the beginning of the world until now*, no, nor ever shall be. And except those days had been shortened, no flesh would have been saved : but for the elect's sake those days shall be shortened. Then if any man shall say unto you, Lo, here is the Christ, or, Here, believe it not : for there shall arise false Christs and *false prophets*, and *shall shew great signs and wonders*, so that if possible even the elect should be led astray : behold, I have told you beforehand. If therefore they shall say unto you, Behold, He is in the wilderness, go not forth : Behold, He is in the inner chambers, believe it not : for as the lightning cometh forth from the east and is seen even unto the west, so shall be the coming of the Son of Man : wheresoever the carcase is, there will the eagles be gathered together. But immediately after the tribulation

of those days *the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.* And then shall appear the sign of the Son of Man in heaven, and then *shall all the tribes of the earth mourn* and shall see *the Son of Man coming on the clouds of heaven* with power and great glory : and He shall send forth His angels *with a great trumpet, and they shall gather together His elect from the four winds from one end of heaven to the other.* Now

from the fig-tree learn her parable : when her branch is now become tender and putteth forth its leaves, ye know that the summer is nigh ; even so ye also, when ye see all these things, know ye that it is nigh, even at the doors. Verily I say unto you, This generation shall not pass away till all these things be accomplished. Heaven and earth shall pass away, but My words shall not pass away. But of that day and hour knoweth no one, not even the angels of heaven nor the Son, but the Father only. For as were the days of Noah, so shall be the coming of the Son of Man : for as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that *Noah entered into the ark*, and they knew not until the flood came and took them all away, so shall be the coming of the Son of Man. Then shall two men be in the field, one is taken and one is left : two women grinding at the mill, one is taken and one is left. Watch therefore, for ye know not on what day your Lord cometh. But know this, that if the master of the house had known in what watch the thief was coming, he would have watched and would not have suffered his house to be broken through. Therefore be ye also ready, for in an hour that ye think not the Son of Man cometh. Who then is the faithful

and wise servant, whom his lord hath set over his household, to give them their food in due season ? Blessed is that servant, whom his lord when he cometh shall find so doing : verily I say unto you, that he will set him over all that he hath. But if that evil servant shall say in his heart, My lord tarrieth, and shall begin to beat his fellow-servants, and shall eat and drink with the drunken, the lord of that servant shall come in a day when he expecteth not and in an hour when he knoweth not, and shall cut him asunder and appoint his portion with the hypocrites : there shall be the weeping and gnashing of teeth.

Then shall the kingdom of heaven be likened unto ten virgins, who took their lamps and went forth to meet the bridegroom. And five of them were foolish and five were wise : for the foolish when they took their lamps took no oil with them : but the wise took oil in their vessels with their lamps. Now while the bridegroom tarried they all slumbered and slept. But at midnight there is a cry, Behold, the bridegroom ! Come ye forth to meet him. Then all those virgins arose and trimmed their lamps. And the foolish said unto the wise, Give us of your oil, for our lamps are going out. But the wise answered, saying, Peradventure there will not be enough for us and you : go ye rather to them that sell, and buy for yourselves. And while they went away to buy, the bridegroom came, and they that were ready went in with him to the marriage feast, and the door was shut. Afterward come also the other virgins, saying, Lord, Lord, open to us : but he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know not the day nor the hour. For it shall be as when a man, going into another country, called his own servants and delivered unto them his

goods, and unto one gave five talents, to another two, to another one, to each according to his several ability, and he went on his journey. Straightway he that received the five talents went and traded with them, and gained other five talents : in like manner he also that received the two gained other two : but he that received the one went away and digged in the earth and hid his lord's money. Now after a long time the lord of those servants cometh and maketh a reckoning with them. And he that received the five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents : lo, I have gained other five talents. His lord said unto him, Well done, good and faithful servant : thou hast been faithful over a few things, I will set thee over many things : enter thou into the joy of thy lord. And he also that received the two talents came and said, Lord, thou deliveredst unto me two talents : lo, I have gained other two talents. His lord said unto him, Well done, good and faithful servant ; thou hast been faithful over a few things, I will set thee over many things : enter thou into the joy of thy lord. And he also that had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou didst not sow and gathering where thou didst not winnow : and I was afraid and went away and hid thy talent in the earth : lo, thou hast thine own. But his lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not and gather where I did not winnow ? Thou oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine own with interest. Take ye away therefore the talent from him and give it unto him that hath the ten talents : for unto

every one that hath shall be given and he shall have abundance : but from him that hath not, even that which he hath shall be taken away. And cast ye out the unprofitable servant into the outer darkness : there shall be the weeping and gnashing of teeth. But when the Son of Man *shall come* in His glory and *all the angels with Him*, then shall He sit on the throne of His glory, and before Him shall be gathered all the nations, and He shall separate them one from another, as the shepherd separateth the sheep from the goats, and He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world : for I was an hungred and ye gave Me meat, I was thirsty and ye gave Me drink, I was a stranger and ye took Me in, naked and ye clothed Me, I was sick and ye visited Me, I was in prison and ye came unto Me. Then shall the righteous answer Him, saying, Lord, when saw we Thee an hungred and fed Thee, or athirst and gave Thee drink ? And when saw we Thee a stranger and took Thee in, or naked and clothed Thee ? And when saw we Thee sick or in prison and came unto Thee ? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these My brethren, even these least, ye did it unto Me. Then shall He say also unto them on the left hand, Depart from Me under a curse into the eternal fire which is prepared for the devil and his angels : for I was an hungred and ye gave Me no meat, and I was thirsty and ye gave Me no drink, I was a stranger and ye took Me not in, naked and ye clothed Me not, sick and in prison and ye visited Me not. Then shall they also answer, saying, Lord,

when saw we Thee an hungred or athirst or a stranger or naked or sick or in prison and did not minister unto Thee? Then shall He answer them, saying, Verily I say unto you, Inasmuch as ye did it not unto one of these least, ye did it not unto Me. And *these* shall go away *into eternal* punishment, *but the righteous into eternal life.*

SECOND MAIN DIVISION.

THE MESSIAH ON THE PATH OF DEATH.

PART 4.

HIS FOURTH ANNOUNCEMENT OF HIS CRUCIFIXION.

Preparation for Messiah's Death—by the Leaders of the People, by Mary of Bethany, by Judas, by Messiah Himself at the Last Passover—Gethsemane. The Betrayal—The Night-Trial before Caiaphas. Peter's Denial and Tears—The Morning Session of the Sanhedrin. Judas' Destruction of Himself. The Trial before Pontius Pilate, Who Disclaims All Participation in His Death. The People and Their Leaders Call down on Themselves the Punishment for the Deed—He was Crucified, Dead, and Buried. 26. 1-27. 66.

AND IT CAME TO PASS when Jesus had finished all these words, He said unto His disciples, Ye know that after two days the passover cometh, and the Son of Man is delivered up to be crucified. Then were gathered together the chief priests and the elders of the people unto the court of the high priest who was called Caiaphas, and they took counsel together that they might take Jesus by subtilty and kill Him: but they said, Not during the feast, lest a tumult arise among the people.

Now when Jesus was in Bethany in the house of Simon the leper, there came unto Him a woman having

an alabaster cruse of exceeding precious ointment and she poured it upon His head as He sat at meat. But when the disciples saw it they had indignation, saying, To what purpose is this waste? For this ointment might have been sold for much and given to the poor. But Jesus perceiving it said unto them, Why trouble ye the woman? for she hath wrought a good work upon Me : for ye have the poor always with you, but Me ye have not always : for in that she poured this ointment upon My body, she did it to prepare Me for burial. Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, that also which this woman hath done shall be spoken of for a memorial of her.

Then one of the twelve, who was called Judas Iscariot, went unto the chief priests and said, What are ye willing to give me and I will deliver Him unto you? *And they weighed* unto him *thirty pieces of silver*. And from that time he sought opportunity to deliver Him unto them.

Now on the first day of unleavened bread the disciples came to Jesus, saying, Where wilt Thou that we make ready for Thee to eat the passover? And He said, Go into the city to such a man and say unto him, The Master saith, My time is at hand : I keep the passover at thy house with My disciples. And the disciples did as Jesus appointed them, and they made ready the passover.

Now when even was come He was sitting at meat with the twelve disciples. And as they were eating, He said, Verily I say unto you, that one of you shall betray Me. And they were exceeding sorrowful and began to say unto Him every one, Surely it is not I, Lord? And He answered and said, He that dipped his hand with Me in the dish, the same shall betray Me.

The Son of Man goeth even as it is written of Him, but woe unto that man through whom the Son of Man is betrayed ! good were it for that man if he had not been born. And Judas who betrayed Him answered and said, Surely it is not I, Rabbi ? He saith unto him, Thou hast said.

And as they were eating, Jesus took a loaf and blessed and brake it and gave to the disciples and said, Take, eat ; this is My Body. And He took a cup and gave thanks and gave to them, saying, Drink ye all of it ; for this is My *Blood of the Covenant* which is shed for many for remission of sins : but I say unto you, I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in My Father's kingdom.

And when they had sung a hymn, they went out unto the mount of Olives.

Then saith Jesus unto them, All ye shall be offended in Me this night, for it is written, *I will smite the shepherd and the sheep of the flock shall be scattered abroad* : but after I am raised up I will go before you into Galilee. But Peter answered and said unto Him, If all shall be offended in Thee, I will never be offended. Jesus said unto him, Verily I say unto thee, that this night before the cock crow thou shalt deny Me thrice. Peter saith unto Him, Even if I must die with Thee; yet will I not deny Thee. Likewise also said all the disciples.

Then cometh Jesus with them unto an enclosed piece of ground called Gethsemane, and saith unto His disciples, Sit ye here while I go yonder and pray. And He took with Him Peter and the two sons of Zebedee and began to be sorrowful and desolate. Then saith He unto them, *My soul is exceeding sorrowful* even unto death : abide ye here, and watch with Me. And He went forward a little and fell on His face and prayed,

saying, O My Father, if it be possible, let this cup pass away from Me : nevertheless, not as I will, but as Thou wilt. And He cometh unto the disciples and findeth them sleeping, and saith unto Peter, What, could ye not watch with Me one hour? Watch and pray, that ye enter not into temptation : the spirit indeed is willing, but the flesh is weak. Again a second time He went away and prayed, saying, O My Father, if this cannot pass away except I drink it, Thy will be done. And He came again and found them sleeping, for their eyes were heavy. And He left them again and went away and prayed a third time, saying again the same words. Then cometh He to the disciples and saith unto them, Sleep on now and take your rest : behold the hour is at hand and the Son of Man is betrayed unto the hands of sinners. Arise, let us be going : behold he is at hand that betrayeth Me. And while He yet spake, lo, Judas, one of the twelve, came and with him a great multitude with swords and staves, from the chief priests and elders of the people. Now he that betrayed Him gave them a sign, saying, Whomsoever I shall kiss, that is He : take Him. And straightway he came to Jesus and said, Hail, Rabbi, and kissed Him again and again. And Jesus said unto him, Friend, do that for which thou art come. Then they came and laid hands on Jesus and took Him. And behold, one of them that were with Jesus stretched out his hand, and tore out his sword and smote the servant of the high priest and struck off his ear. Then saith Jesus unto him, Put up again thy sword into its place, for all they that take the sword shall perish with the sword : or thinkest thou that I cannot beseech My Father, and He shall this moment send Me more than twelve legions of angels? How then should the scrip-

tures be fulfilled, that thus it must be? In that hour said Jesus to the multitudes, Are ye come out as against a robber with swords and staves to seize Me? I sat daily in the temple teaching and ye took Me not. But all this is come to pass, that the scriptures of the prophets might be fulfilled. Then all the disciples left Him, and fled.

And they that had taken Jesus led Him away to the house of Caiaphas the high priest, where the scribes and the elders were gathered together. But Peter followed Him afar off unto the court of the high priest, and entered in and sat with the officers to see the end. Now the chief priests and the whole Sanhedrin sought false witness against Jesus, that they might put Him to death; and they found it not, though many false witnesses came. But afterward came two, and said, This man said, I am able to destroy the temple of God and to build it in three days. And the high priest stood up and said unto Him, Answerest thou nothing? what is it which these witness against thee? But Jesus held His peace. And the high priest said unto Him, I adjure thee by the living God, that thou tell us whether thou be the Christ the Son of God. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Henceforth ye shall see *the Son of Man sitting at the right hand of power and coming on the clouds of heaven*. Then the high priest rent his garments, saying, He hath spoken blasphemy: what further need have we of witnesses? behold, now ye have heard the blasphemy: what think ye? They answered and said, He is worthy of death. Then did they spit in His face and buffet Him, and some smote Him with the palms of their hands, saying, Prophesy unto us, thou Christ, who is he that struck thee? Now Peter was sitting without in the

court : and a maid came unto him, saying, Thou also wast with Jesus the Galilæan : but he denied before them all, saying, I know not what thou sayest. And when he was gone out into the porch another maid saw him and saith unto them that were there, This man also was with Jesus the Nazarene. And again he denied with an oath, I know not the man. And after a little while they that stood by came and said to Peter, Of a truth thou art one of them, for thy speech bewrayeth thee. Then began he to curse and to swear, I know not the man. And straightway the cock crew : and Peter remembered the word which Jesus had said, Before the cock crow, thou shalt deny Me thrice, and he went out, and wept bitterly.

Now when morning was come all the chief priests and the elders of the people took counsel against Jesus to put Him to death : and they bound Him and led Him away and delivered Him up to Pilate the governor. Then Judas who betrayed Him when he saw that He was condemned repented himself and brought back the thirty pieces of silver to the chief priests and elders, saying, I sinned in that I betrayed righteous blood. But they said, What is that to us ? see thou to it. And he cast down the pieces of silver into the sanctuary and departed, and went away and hanged himself. And the chief priests took the pieces of silver and said, It is not lawful to put them into the treasury, since it is the price of blood : and they took counsel and bought with them the potter's field to bury strangers in. Wherefore that field was called, The field of blood unto this day. Then was fulfilled that which was spoken by Jeremiah the prophet, saying, *And they took the thirty pieces of silver, the price of Him that was priced, whom certain of the children*

of Israel did price, and they gave them for the potter's field, as the Lord appointed me.

Now Jesus stood before the governor : and the governor asked Him, saying, Art thou the King of the Jews ? And Jesus said unto him, Thou sayest. And when He was accused by the chief priests and elders He answered nothing. Then saith Pilate unto Him, Hearest thou not how many things they witness against thee ? And He gave him no answer, not even to one word ; insomuch that the governor marvelled greatly. Now at the feast the governor was wont to release unto the multitude one prisoner whom they would. And they had then a notable prisoner, called Barabbas. When therefore they were gathered together, Pilate said unto them, Whom will ye that I release unto you, Barabbas or Jesus, who is called Christ ? For he knew that for envy they had delivered Him up. And while he was sitting on the judgment-seat his wife sent unto him, saying, Have thou nothing to do with that righteous man, for I have suffered many things this day in a dream because of Him. Now the chief priests and the elders persuaded the multitudes that they should ask for Barabbas, and destroy Jesus. But the governor answered and said unto them, Whether of the twain will ye that I release unto you ? And they said, Barabbas. Pilate saith unto them, What then shall I do unto Jesus who is called Christ ? They all say, Let him be crucified. And he said, Why, what evil hath he done ? But they cried out exceedingly, saying, Let him be crucified. So when Pilate saw that he prevailed nothing, but rather that a tumult was arising, he took water and washed his hands before the multitude, saying, I am innocent of this blood : see ye to it. And all the people answered and said, His blood be on us and on our children. Then

released he unto them Barabbas : but Jesus he scourged and delivered to be crucified.

Then the soldiers of the governor took Jesus into the Prætorium and gathered unto Him the whole cohort. And they stripped Him and put on Him a scarlet robe, and plaited a crown of thorns and put it upon His head, and a reed in His right hand, and they kneeled down before Him and mocked Him, saying, Hail, King of the Jews ! and they spat upon Him and took the reed and smote Him on the head. And when they had mocked Him, they took off from Him the robe and put on Him His garments, and led Him away to crucify Him. And as they came out they found a man of Cyrene, Simon by name : him they impressed to go with them, that he might bear His cross. And when they were come unto a place called Golgotha, that is to say, The Place of a Skull, *they gave Him wine to drink mingled with gall*: and when He had tasted it He would not drink. And when they had crucified Him *they parted His garments among them, casting lots*, and they sat and watched Him there. And they set up over His head His accusation written, THIS IS JESUS THE KING OF THE JEWS. Then are there crucified with Him two robbers, one on the right hand and one on the left. And they that passed by railed on Him, *wagging their heads* and saying, Thou that destroyest the temple and buildest it in three days, save thyself : if thou art the Son of God, come down from the cross. In like manner also the chief priests mocking Him with the scribes and elders said, He saved others, himself he cannot save : He is the King of Israel, let him now come down from the cross and we will believe on him. *He trusteth on God, let him deliver him now if*

he desireth him : for he said, I am the Son of God. And the robbers also that were crucified with Him cast upon Him the same reproach. Now from the sixth hour there was darkness over all the land until the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, *Eloi, Eloi, lama sabachthani?* that is, *My God, My God, why hast Thou forsaken Me?* And some of them that stood there when they heard it said, This man calleth Elijah. And straightway one of them ran and took a sponge and filled it with *vinegar* and put it on a reed and gave Him to drink. And the rest said, Let be ; let us see whether Elijah cometh to save Him. [And another took a spear and pierced His side, and there came out water and blood.]* And Jesus cried again with a loud voice and yielded up His spirit. And behold, the veil of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks were rent, and the tombs were opened and many bodies of the saints that had fallen asleep were raised, and coming forth out of the tombs after His resurrection they entered into the holy city and appeared unto many. Now the centurion and they that were with him watching Jesus, when they saw the earthquake and the things that were done, feared exceedingly, saying, Truly this was a Son of God. And many women were there beholding from afar, who had followed Jesus from Galilee, ministering unto Him : among them was Mary Magdalene and Mary the mother of James and Joseph and the mother of the sons of Zebedee.

And when even was come there came a rich man from Arimathæa, named Joseph, who also himself was Jesus'

* These words may belong to the genuine text, and have been early omitted, or may be a very early interpolation.

disciple : this man went to Pilate and asked for the body of Jesus. Then Pilate commanded it to be given up. And Joseph took the body and wrapped it in a clean linen cloth, and laid it in his own new tomb which he had hewn out in the rock, and he rolled a great stone to the door of the tomb and departed. And Mary Magdalene was there and the other Mary sitting over against the sepulchre. Now on the morrow, which is the day after the Preparation, the chief priests and the Pharisees were gathered together unto Pilate, saying, Sir, we remember that that deceiver said while he was yet alive, After three days I rise again : command therefore that the sepulchre be made sure until the third day, lest haply his disciples come and steal him away and say unto the people, He is risen from the dead, and the last error will be worse than the first. Pilate said unto them, Ye have a guard : go your way, make it as sure as ye can. So they went and made the sepulchre sure, sealing the stone, the guard being with them.

DEATH THE GATE OF THE MESSIAH'S KINGDOM.

The Third Day He Rose again from the Dead. His Universal Kingdom and Perpetual Presence. The Gospel for All Peoples.
28. 1-20.

Now late on the sabbath day, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to behold the sepulchre. And lo, there was a great earthquake ; for an angel of the Lord descended from heaven and came and rolled away the stone and sat upon it. His appearance was as lightning and his raiment white as snow. And for fear of him the watchers did quake and became as dead men. And the

angel answered and said unto the women, Fear not ye, for I know that ye seek Jesus, who hath been crucified : He is not here, for He is risen, even as He said : come see the place where He lay : and go quickly, and tell His disciples, He is risen from the dead, and lo, He goeth before you into Galilee, there shall ye see Him : lo I have told you. And they departed quickly from the tomb with fear and great joy and ran to bring His disciples word. And behold, Jesus met them, saying, All hail : and they came and took hold of His feet and worshipped Him. Then saith Jesus unto them, Fear not : go tell My brethren that they depart into Galilee, and there shall they see Me. Now while they were going, behold, some of the guard came into the city and told unto the chief priests all the things that were come to pass. And when they were assembled with the elders and had taken counsel they gave large money unto the soldiers, saying, Say ye, His disciples came by night and stole him away while we slept : and if this come to the governor's ears, we will persuade him and rid you of care. So they took the money and did as they were taught. And this saying was spread abroad among the Jews and continueth until these days. But the eleven disciples went into Galilee unto the mountain where Jesus had appointed them, and when they saw Him they worshipped Him, but some doubted. And Jesus came to them and spake unto them, saying, All authority hath been given unto Me in heaven and on earth : go ye therefore and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I commanded you : and lo, I am with you all the days even unto the consummation of the age.

ACCORDING TO LUKE.

[Luke, the author of the Gospel and of the Acts, was probably of Gentile origin and the only New Testament writer who was not a Jew. According to tradition he was a native of Antioch, and Theophilus was at the head of all the men of power in that city. By some it is conjectured that Luke at one time belonged to the household of Theophilus as his slave and then as his freedman. He was a physician, and evidently a man of learning and culture. At a certain point in the Acts (xvi., 10, p. 261) he passes from the use of the third person "they," to the first person "we"; again (xvii., 1, p. 263) he falls back into the third person; and farther on (xx., 6, p. 273) he resumes the first person: from which it may be inferred, though other explanations are offered, that he joined the Apostle at Troas, about A.D. 52, as he was about to pass over for the first time into Europe, that Luke remained at Philippi after St. Paul went on to Corinth, and rejoined the Apostle when the latter passed through Philippi in A.D. 58. From this time he appears to have been with the Apostle to the end of the record, standing by him when other friends had deserted (Col. iv., 14, Philem. 24, II Tim. iv., 11). It is noteworthy that on the two occasions when he joined St. Paul the latter seems to have needed a physician's care. Perhaps also we may trace the loving friendship of Luke in the help which again and again was sent to the Apostle from Philippi while Luke was there.]

PROLOGUE, I. I-4.

FORASMUCH AS MANY have taken in hand to draw up a narrative concerning those matters which have been fulfilled among us, even as they delivered them unto us, who from the beginning were eyewitnesses and ministers of the word, it seemed good to me also, having traced the course of all things accurately from the first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty concerning the things wherein thou wast instructed.

FIRST MAIN DIVISION.

THE ADVENT OF THE SAVIOUR.

Angelic Announcement of the Birth of the Forerunner—Angelic Announcement of the Birth of the Saviour. Visit of Mary to Elizabeth. Their Hymns of Praise—Birth and Naming of the Forerunner John. Zacharias' Hymn—Birth of the Saviour. The Angels' Hymn. The Shepherds' Visit—The Circumcision and Presentation in the Temple—Simeon's Hymn. Anna's Thanksgiving—The Child Jesus in the Temple. **I. 5-2. 52.**

THERE WAS in the days of Herod king of Judæa a certain priest named Zacharias of the course of Abijah, and he had a wife of the daughters of Aaron, and her name was Elizabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. And they had no child, because that Elizabeth was barren, and they both were now well stricken in years. Now it came to pass while he executed the priest's office before God in the order of his course according to the custom of the priest's office his lot was to enter into the temple of the Lord and burn incense, and the whole multitude of the people were praying without at the hour of incense: and there appeared unto him an angel of the Lord standing on the right side of the altar of incense. And Zacharias was troubled when he saw him, and fear fell upon him. But the angel said unto him, Fear not, Zacharias, because thy supplication is heard, and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John: and thou shalt have joy and gladness, and many shall rejoice at his birth: for he shall be great in the sight of the Lord, and *he shall drink no wine nor strong drink*, and he shall be filled with the Holy Spirit

even from his mother's womb ; and many of the children of Israel shall he turn unto the Lord their God : and he shall go before His face in the spirit and power of Elijah, *to turn the hearts of the fathers to the children* and the disobedient to walk in the wisdom of the just, to make ready for the Lord a people prepared for Him. And Zacharias said unto the angel, Whereby shall I know this ? for I am an old man and my wife well stricken in years. And the angel answering said unto him, I am Gabriel that stand in the presence of God, and I was sent to speak unto thee and to bring thee these good tidings : and behold thou shalt be silent and not able to speak until the day that these things shall come to pass, because thou believedst not my words, which shall be fulfilled in their season. And the people were waiting for Zacharias, and they marvelled while he tarried in the temple. And when he came out he could not speak unto them, and they perceived that he had seen a vision in the temple : and he continued making signs unto them, and remained dumb. And it came to pass when the days of his ministration were fulfilled, he departed unto his house. And after these days Elizabeth his wife conceived ; and she hid herself five months, saying, Thus hath the Lord done unto me in the days wherein He looked upon me to take away my reproach among men.

Now in the sixth month the angel Gabriel was sent from God unto a city of Galilee named Nazareth to a virgin betrothed to a man whose name was Joseph, of the house of David, and the virgin's name was Mary. And he came in unto her and said, Hail, thou that art highly favored, the Lord is with thee. But she was greatly troubled at the saying and cast in her mind what manner of salutation this might be. And the angel said unto her, Fear not,

Mary, for thou hast found favor with God : and behold, thou shalt conceive in thy womb and bring forth a son, and shalt call His name JESUS. He shall be great and shall be called the Son of the Most High, and the Lord God shall give unto Him the throne of His father David, and He shall reign over the house of Jacob for ever, and of His kingdom there shall be no end. And Mary said unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Spirit shall come upon thee, and the power of the Most High shall surround thee with light : wherefore also that which is to be born *shall be called holy*, the Son of God : and behold, Elizabeth thy kinswoman she also hath conceived a son in her old age, and this is the sixth month with her that was called barren : for *no word from God shall be void of power*. And Mary said, Behold, the handmaid of the Lord ; be it unto me according to thy word. And the angel departed from her. And Mary arose in these days and went into the hill country with haste into a city of Judah, and entered into the house of Zacharias and saluted Elizabeth. And it came to pass when Elizabeth heard the salutation of Mary, the babe leaped in her womb, and Elizabeth was filled with the Holy Spirit, and she lifted up her voice with a loud cry and said, Blessed art thou among women, and blessed the fruit of thy womb. And whence is this to me, that the mother of my Lord should come unto me ? For behold, when the voice of thy salutation came into mine ears, the babe leaped in my womb for joy. And blessed is she that believed that there shall be a fulfilment of the things which have been spoken to her from the Lord. And Mary said,

*My soul doth magnify the Lord,
And my spirit hath rejoiced in God my Saviour :
For He hath regarded the low estate of His handmaiden,
For behold from henceforth all generations shall call
me blessed :*

For He that is mighty hath done to me great things,
And *holy is His Name,*
And *His mercy is unto generations and generations*
On them that fear Him.

He hath shewed strength with His arm,
He hath scattered the proud in the imagination of
their heart :
He hath put down princes from their thrones and exalted
them of low degree,
The hungry He hath filled with good things and the
rich He hath sent empty away.

He hath holpen Israel His servant,
That He might remember mercy,

As He spake unto our fathers,
Toward Abraham and his seed for ever.

And Mary abode with her about three months, and
returned unto her house.

Now Elizabeth's time was fulfilled that she should be
delivered, and she brought forth a son. And her neigh-
bors and her kinsfolk heard that the Lord had magnified
His mercy towards her, and they rejoiced with her. And
it came to pass on the eighth day that they came to cir-
cumcise the child, and they would have called him Zacha-
rias after the name of his father. And his mother answered

and said, Not so, but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father, what he would have him called. And he asked for a writing tablet and wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediately and his tongue loosed, and he spake blessing God. And fear came on all that dwelt round about them, and all these matters were noised abroad throughout all the hill country of Judæa, and all that heard them laid them up in their heart, saying, What then shall this child be? For the hand of the Lord was with him. And his father Zacharias was filled with the Holy Spirit and prophesied, saying,

Blessed be the Lord the God of Israel,

For He hath visited and wrought *redemption for His people,*

And *hath raised up a horn* of salvation for us

In the house of His servant *David,*

As He spake by the mouth of His holy prophets who have been from of old,

Salvation from our enemies, and from the hand of all that hate us,

To shew *mercy* towards our fathers,

And to remember *His holy covenant,*

The oath which He sware unto Abraham our father,

To grant unto us that we being delivered out of the hand of our enemies

Should serve Him without fear,

In holiness and righteousness before Him all our days.

Yea and thou, child, shalt be called the prophet of the
Most High,
For thou shalt go *before the face of the Lord to make
ready His ways,*
To give knowledge of salvation unto His people
In the remission of their sins,

Because of the tender mercy of our God,
Whereby the Dayspring from on high shall visit us,
*To shine upon them that sit in darkness and the shadow of
death,*

To guide our feet into the way of peace.

And the child grew, and waxed strong in spirit, and
was in the deserts till the day of his shewing unto Israel.

Now it came to pass in those days there went out a decree from Cæsar Augustus that all the world should be enrolled : this was the first enrolment made when Quirinius was governor of Syria : and all went to enrol themselves, every one to his own city. And Joseph also went up from Galilee out of the city of Nazareth into Judæa to the city of David which is called Bethlehem, because he was of the house and family of David, to enrol himself with Mary who was betrothed to him, being great with child. And it came to pass while they were there the days were fulfilled that she should be delivered, and she brought forth her firstborn son, and she wrapped Him in swaddling clothes and laid Him in a manger, because there was no room for them in the inn. And there were shepherds in the same country abiding in the field and keeping watch by night over their flock. And an angel of the Lord stood by them and the glory of the Lord shone round about them, and they were sore afraid : and the angel said unto them, Be not afraid, for behold I

bring you good tidings of great joy which shall be to all the people, for there is born to you this day in the city of David a Saviour who is Christ the Lord : and this is the sign unto you, Ye shall find a babe wrapped in swaddling clothes and lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God and saying,

Glory to God in the highest, and on earth peace among men in whom He is well pleased.

And it came to pass when the angels went away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem and see this thing that is come to pass which the Lord hath made known unto us. And they came with haste and found both Mary and Joseph, and the Babe lying in the manger, and when they saw it, they told what had been spoken to them about this child. And all that heard it wondered at the things which were spoken unto them by the shepherds, but Mary kept all these things, pondering them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen even as it was spoken unto them.

And when eight days were fulfilled for circumcising Him, His name was called JESUS, which was so called by the angel before He was conceived in the womb.

And when *the days of their purification* according to the law of Moses *were fulfilled*, they brought Him up to Jerusalem to present Him to the Lord, as it is written in the law of the Lord, *Every male that openeth the womb shall be called holy to the Lord*, and to offer a sacrifice according to that which is said in the law of the Lord, *A pair of turtledoves, or two young pigeons*. And behold, there was a man in Jerusalem whose name was Simeon, and this man

was righteous and devout, looking for the Consolation of Israel, and the Holy Spirit was upon him : and it had been revealed unto him by the Holy Spirit that he should not see death before he had seen the Lord's Christ. And he came in the Spirit into the temple : and when the parents brought in the child Jesus that they might do concerning Him after the custom of the law, then he received Him into his arms and blessed God and said,

Now lettest Thou Thy servant depart, O Lord,

According to Thy word in peace ;

For mine eyes have seen Thy salvation

Which Thou hast prepared before the face of all
peoples,

A light for revelation to the Gentiles

And the glory of Thy people Israel.

And His father and His mother were marvelling at the things which were spoken concerning Him. And Simeon blessed them and said unto Mary His mother, Behold, this child is set for the falling and the rising of many in Israel and for a sign which is spoken against, yea and a sword shall pierce through thine own soul, that thoughts out of many hearts may be revealed.

And there was one Anna a prophetess, the daughter of Phanuel, of the tribe of Asher (she was of a great age, having lived with a husband seven years from her virginity, and she had been a widow even unto fourscore and four years), who departed not from the temple, worshipping with fastings and supplications night and day. And coming up at that very hour she gave thanks unto God and spake of Him to all them that were looking for the Redemption of Jerusalem.

And when they had accomplished all things that were according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

And the Child grew and waxed strong, filled with wisdom, and the grace of God was upon Him.

And His parents went every year to Jerusalem at the feast of the passover. And when He was twelve years old, they went up after the custom of the feast, and when they had fulfilled the days, as they were returning the boy Jesus tarried behind in Jerusalem, and His parents knew it not. But supposing Him to be in the company they went a day's journey and sought for Him among their kinsfolk and acquaintance, and when they found Him not, they returned to Jerusalem seeking for Him. And it came to pass after three days they found Him in the temple sitting in the midst of the doctors both hearing them and asking them questions: and all that heard Him were amazed at His understanding and His answers. And when they saw Him, they were astonished, and His mother said unto Him, Son, why hast Thou thus dealt with us? behold, Thy father and I sought Thee sorrowing. And He said unto them, How is it that ye sought Me? knew ye not that I must be in My Father's house? And they understood not the saying which He spake unto them. And He went down with them and came to Nazareth, and He was subject unto them. And His mother kept all these things in her heart.

And Jesus *advanced* in wisdom and stature *and in favor with God and men.*

SECOND MAIN DIVISION.

THE MANIFESTATION OF THE SAVIOUR.

His Way Prepared by the Forerunner—His Baptism : The Descent of the Spirit ; the Divine Voice—His Genealogy : Son of Adam and Son of God—His Temptations and Victory—His First Teaching in Galilee. The Acceptable Year of the Lord. His Rejection at Nazareth. The Prophet not Acceptable in His Own Country—His Gracious Words and Works at Capernaum. 3. 1-4. 44.

NOW IN THE FIFTEENTH YEAR of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Ituræa and Trachonitis, and Lysanias tetrarch of Abilene, in the high-priesthood of Annas and Caiaphas, the word of God came unto John the son of Zacharias in the wilderness. And he came into all the region round about Jordan, preaching the baptism of repentance for remission of sins ; as it is written in the book of the words of Isaiah the prophet,

*The voice of one crying in the wilderness
Make ye ready the way of the Lord.
Make His paths straight.
Every valley shall be filled
And every mountain and hill shall be brought low,
And the crooked shall become straight
And the rough ways smooth :
And all flesh shall see the salvation of God.*

He said therefore to the multitudes that went out to be baptized by him, Ye offspring of vipers, who warned you to flee from the wrath to come? Bring forth therefore fruits worthy of your repentance : and begin not to say within yourselves, We have Abraham to our father, for I

say unto you that God is able of these stones to raise up children unto Abraham. And even now the axe lieth at the root of the trees : every tree therefore that bringeth not forth good fruit is hewn down and cast into the fire. And the multitudes asked him, saying, What then must we do ? And he answered and said unto them, He that hath two coats, let him impart to him that hath none ; and he that hath food, let him do likewise. And there came also tax-collectors to be baptized, and they said unto him, Master, what must we do ? And he said unto them, Extort no more than that which is appointed you. And soldiers also asked him, saying, And we, what must we do ? And he said unto them, Do violence to no man, neither exact anything wrongfully, and be content with your wages.

And as the people were in expectation and all men reasoned in their hearts concerning John, whether haply he were the Christ, John answered, saying unto them all, I indeed baptize you with water ; but there cometh He that is mightier than I, the latchet of whose shoes I am not worthy to unloose : He shall baptize you in the Holy Spirit and fire : whose winnowing fan is in His hand throughly to cleanse His threshing-floor and to gather the wheat into His garner, but the chaff He will burn up with unquenchable fire.

With many other exhortations therefore preached he good tidings unto the people ; but Herod the tetrarch, being reproved by him for Herodias his brother's wife and for all the evil things which Herod had done, added yet this above all, that he shut up John in prison.

Now it came to pass when all the people were baptized, that, Jesus also having been baptized and praying, the heaven was opened, and the Holy Spirit descended in a bodily form as a dove upon Him, and a voice came

out of heaven, Thou art My beloved Son, in Thee I am well pleased.

And Jesus Himself, when He began to teach was about thirty years of age, being the son, as was supposed, of Joseph the son of Heli the son of Matthat the son of Levi the son of Melchi the son of Jannai the son of Joseph the son of Mattathias the son of Amos the son of Nahum the son of Esli the son of Naggai the son of Maath the son of Mattathias the son of Semein the son of Josech the son of Joda the son of Joanan the son of Rhesa the son of Zerubbabel the son of Shealtiel the son of Neri the son of Melchi the son of Addi the son of Cosam the son of Elmadam the son of Er the son of Jesus the son of Eliezer the son of Jorim the son of Matthat the son of Levi the son of Symeon the son of Judas the son of Joseph the son of Jonam the son of Eliakim the son of Melea the son of Menna the son of Mattatha the son of Nathan the son of David the son of Jesse the son of Obed the son of Boaz the son of Salmon the son of Nahshon the son of Amminadab the son of Arni the son of Hezron the son of Perez the son of Judah the son of Jacob the son of Isaac the son of Abraham the son of Terah the son of Nahor the son of Serug the son of Reu the son of Peleg the son of Eber the son of Shelah the son of Cainan the son of Arphaxad the son of Shem the son of Noah the son of Lamech the son of Methuselah the son of Enoch the son of Jared the son of Mahalaleel the son of Cainan the son of Enos the son of Seth the son of Adam the son of God.

And Jesus full of the Holy Spirit returned from the Jordan, and was led in the Spirit in the wilderness during forty days, being tempted by the devil. And He did eat nothing in those days, and when they were com-

pleted He hungered. And the devil said unto Him, If Thou art the Son of God, command this stone that it become bread. And Jesus answered unto him, It is written, *Man shall not live by bread alone.* And he led Him up and shewed Him all the kingdoms of the world in a moment of time : and the devil said unto Him, To Thee will I give all this authority and the glory of them, for it hath been delivered unto me and to whomsoever I will I give it : if Thou therefore wilt worship before me, it shall all be Thine. And Jesus answered and said unto him, It is written, *Thou shalt worship the Lord thy God and Him only shalt thou serve.* And he led Him to Jerusalem and set Him on the pinnacle of the temple, and said unto Him, If Thou art the Son of God, cast Thyself down from hence : for it is written, *He shall give His angels charge concerning thee to guard thee, and on their hands they shall bear thee up, lest haply thou dash thy foot against a stone.* And Jesus answering said unto him, It is said, *Thou shalt not make trial of the Lord thy God.* And when the devil had completed every temptation he departed from Him for a season.

And Jesus returned in the power of the Spirit into Galilee. And a fame went out concerning Him through all the region round about. And He taught in their synagogues, being glorified by all.

And He came to Nazareth, where He had been brought up, and entered, as His custom was, into the synagogue on the sabbath day, and stood up to read. And there was delivered unto Him the roll of the prophet Isaiah, and He opened the roll and found the place where it was written,

The Spirit of the Lord is upon me.

Because He anointed me to preach good tidings to the poor,

*He hath sent me to proclaim release to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,
To proclaim the acceptable year of the Lord.*

And He closed the book and gave it back to the attendant and sat down : and the eyes of all in the synagogue were fastened on Him. And He began to say unto them, To-day hath this scripture been fulfilled in your ears. And all bare Him witness and wondered at the words of grace which proceeded out of His mouth, and they said, Is not this Joseph's son ? And He said unto them, Doubtless ye will say unto Me this proverb, Physician, heal thyself : whatsoever we have heard done at Capernaum do also here in Thine own country. And He said, Verily I say unto you, No prophet is acceptable in his own country. But of a truth I say unto you, There were many widows in Israel in the days of Elijah, when the heaven was shut up three years and six months, when there came a great famine over all the land, and unto none of them was Elijah sent but only *to Zarephath in the land of Sidon unto a woman that was a widow*. And there were many lepers in Israel in the time of Elisha the prophet, and none of them was cleansed but only Naaman the Syrian. And they were all filled with wrath in the synagogue as they heard these things, and they rose up and cast Him forth out of the city, and led Him unto the brow of the hill whereon their city was built, that they might throw Him down headlong : but He passing through the midst of them went His way.

And He came down to Capernaum a city of Galilee. And He was teaching them on the sabbath day : and they were astonished at His teaching, for His word was

with authority. And in the synagogue there was a man, who had a spirit of an unclean demon, and he cried out with a loud voice, Ah ! what wilt Thou have of us, Thou Jesus of Nazareth ? art Thou come to destroy us ? I know Thee who Thou art, the Holy One of God. And Jesus rebuked him, saying, Be still and come out of him. And when the demon had thrown him down in the midst he came out of him, having done him no hurt. And amazement came upon all, and they spake together one with another, saying, What is this word ? for with authority and power He commandeth the unclean spirits, and they come out. And there went forth a rumor concerning Him into every place of the region round about.

And He rose up from the synagogue and entered into the house of Simon. And Simon's wife's mother was holden with a great fever, and they besought Him for her. And He stood over her and rebuked the fever, and it left her : and immediately she rose up and ministered unto them.

And when the sun was setting, all they that had any sick with divers diseases brought them unto Him ; and He laid His hands on every one of them and healed them. And demons also came out from many, crying out and saying, Thou art the Son of God : and rebuking them He suffered them not to speak, because they knew that He was the Christ.

And when it was day He came out and went into a desert place ; and the multitudes sought after Him, and came unto Him, and would have stayed Him that He should not go from them. But He said unto them, I must preach the good tidings of the kingdom of God to the other cities also, for therefore was I sent.

And He was preaching in the synagogues of Judæa.

THIRD MAIN DIVISION.

THE SAVIOUR'S MINISTRY IN GALILEE. 5. 1-9. 50.

PART I.

THE EARLY GALILEAN MINISTRY.

First Call of Disciples to be Fishers of Men—Merciful Work among the Sick and Sinful: A Leper Cleansed, a Paralytic Healed and Forgiven, Levi Called. The New Salvation and the Old. The Lord of the Sabbath. 5. 1.-6. 11.

Now it came to pass, while the multitude pressed upon Him and heard the word of God that He was standing by the lake of Gennesaret, and saw two boats standing by the lake, but the fishermen had gone out of them and were washing their nets. And He entered into one of the boats, which was Simon's, and asked him to put out a little from the land, and He sat down and taught the multitudes out of the boat. And when He had left speaking, He said unto Simon, Put out into the deep and let down your nets for a draught. And Simon answered and said, Master, we toiled all night and took nothing, but at Thy word I will let down the nets. And when they had this done they inclosed a great multitude of fishes, and their nets were breaking; and they beckoned unto their partners in the other boat that they should come and help them: and they came, and filled both the boats so that they began to sink. But Simon Peter, when he saw it fell down at Jesus' knees, saying, Depart from me, for I am a sinful man, O Lord: for he was amazed and all that were with him at the draught of the fishes which they had taken, and so were also James and John, sons of Zebedee, who were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou

shalt be catching men. And when they had brought their boats to land, they left all and followed Him.

And it came to pass while He was in one of the cities, behold, a man full of leprosy : and when he saw Jesus he fell on his face and besought Him, saying, Lord, if Thou art willing Thou canst make me clean. And He stretched forth His hand and touched him, saying, I am willing, be thou made clean : and straightway the leprosy departed from him. And He charged him to tell no man, but go thy way and *shew* thyself *to the priest*, and offer for thy cleansing according as Moses commanded, that they may have evidence that a leper hath been healed. But so much the more went abroad the report concerning Him, and great multitudes came together to hear and to be healed of their infirmities : but He withdrew Himself in the deserts and prayed.

And it came to pass on one of those days that He was teaching, and there were Pharisees and doctors of the law sitting by who were come out of every village of Galilee and Judæa and Jerusalem : and the power of the Lord was with Him to heal. And behold, men bring on a bed a man that was palsied, and they sought to bring him in and to lay him before Him. And not finding by what way they might bring him in because of the multitude they went up to the housetop and let him down through the tiles with his couch into the midst before Jesus. And seeing their faith, He said, Man, thy sins are forgiven thee. And the scribes and the Pharisees began to reason, saying, Who is this that speaketh blasphemies ? Who can forgive sins but God alone ? But Jesus perceiving their reasonings answered and said unto them, What reason ye in your hearts ? Whether is easier to say, Thy sins are forgiven thee, or to say, Arise and walk ? But that ye

may know that the Son of Man hath authority on earth to forgive sins—He said unto him that was palsied, I say unto thee, Arise and take up thy couch and go unto thy house. And immediately he rose up before them, and took up that whereon he lay and departed to his house glorifying God. And amazement took hold on all and they glorified God, and were filled with fear, saying, We have seen strange things to-day.

And after these things He went forth and beheld a tax-collector named Levi sitting at the place of toll, and said unto him, Follow Me. And he forsook all and rose up and followed Him. And Levi made Him a great feast in his house : and there was a great multitude of tax-collectors and of others that were sitting at meat with them. And the Pharisees and their scribes murmured against His disciples, saying, Why do ye eat and drink with the tax-collectors and sinners ? And Jesus answering said unto them, They that are whole have no need of a physician, but they that are sick. I am not come to call the “righteous” but sinners to repentance. And they said unto Him, The disciples of John fast often and make supplications, likewise also the disciples of the Pharisees, but thine eat and drink. And Jesus said unto them, Can ye make the sons of the bridechamber fast while the bridegroom is with them ? But the days will come, and when the bridegroom shall be taken away from them then will they fast in those days. And He spake also a parable unto them, No man rendeth a patch from a new garment and putteth it upon an old garment ; else he will both rend the new and also the piece from the new will not agree with the old. And no man putteth new wine into old wine-skins ; else the new wine will burst the skins, and itself will be spilled and the skins will perish :

but new wine must be put into fresh wine-skins. No man having drunk old wine desireth new : for he saith, The old is good.

Now it came to pass on a sabbath that He was going through the fields of standing grain, and His disciples plucked the ears of grain and did eat, rubbing them in their hands. But certain of the Pharisees said, Why do ye that which it is not lawful to do on the sabbath day? And Jesus answering them said, Have ye not read even this, what David did when he was an hungred, he and they that were with him? how he entered into the house of God and did take and eat *the shewbread* and gave also to them that were with him, which it is not lawful to eat save for the priests alone? And He said unto them, The Son of Man is Lord of the sabbath. And

it came to pass on another sabbath that He entered into the synagogue and taught : and there was a man there and his right hand was withered : and the scribes and the Pharisees watched Him whether He would heal on the sabbath, that they might find how to accuse Him. But He knew their thoughts, and said to the man that had his hand withered, Rise up and stand forth in the midst : and he arose and stood forth. And Jesus said unto them, I ask you, Is it lawful on the sabbath day to do good or to do harm, to save a life or to destroy it? And He looked round about on them all and said unto him, Stretch forth thy hand : and he did so, and his hand was restored. But they were filled with madness, and communed one with one another what they might do to Jesus.

THIRD MAIN DIVISION.

THE SAVIOUR'S MINISTRY IN GALILEE.

PART 2.

THE GALILEAN MINISTRY REACHING ITS HEIGHT.

Choosing of the Twelve and the Sermon on the Mount : Citizens of the Kingdom ; New Law of the Kingdom, Love ; The New Life—Variety of Dispositions towards the Saviour : The Gentile Captain's Faith ; The Widow's Son, the Lord's Compassion, the People's Fear and Thanks ; John Baptist's Question and the Saviour's Witness to Him ; The Wayward Generation ; The Pharisee's Neglect and the Sinful Woman's Love ; Parable of the Two Debtors—The Saviour's Journeys through Galilee. Ministering Women. Variety of Effects on Hearers of the Good News of the Kingdom of God : Parables, the Sower, the Lamp—The True Family of Christ—His Saving Power : The Storm Stilled ; The Demoniac Restored and Calmed ; The Woman Healed and Sent Away with Peace. Jāirus' Daughter Raised from Death. 6. 12–8. 56.

AND it came to pass in these days that He went out into the mountain to pray, and He continued all night in prayer to God. And when it was day, He called His disciples, and He chose from them twelve, whom also He named apostles, Simon, whom He also named Peter, and Andrew his brother and James and John and Philip and Bartholomew and Matthew and Thomas and James the son of Alphæus and Simon who was called the Zealot and Judas the son of James and Judas Iscariot who became a traitor ; and He came down with them and stood on a level place, and a great multitude of His disciples, and a great number of the people from all Judæa and Jerusalem and the sea-coast of Tyre and Sidon, who came to hear Him and to be healed of their diseases ; and they that

were troubled with unclean spirits were healed : and all the multitude sought to touch Him, for power came forth from Him and healed them all. And He lifted up His eyes on His disciples and said,

Blessed are ye poor, for yours is the kingdom of God.

Blessed are ye that hunger now, for ye shall be filled.

Blessed are ye that weep now, for ye shall laugh.

Blessed are ye when men shall hate you, and when they shall separate you from their company and reproach you and cast out your name as evil for the Son of Man's sake : rejoice in that day and leap for joy, for behold your reward is great in heaven : for in the same manner did their fathers unto the prophets.

But woe unto you that are rich, for ye have fully received your consolation.

Woe unto you, ye that are full now, for ye shall hunger.

Woe unto you, ye that laugh now, for ye shall mourn and weep.

Woe unto you, when all men shall speak well of you, for in the same manner did their fathers to the false prophets.

But I say unto you who hear, Love your enemies, do good to them that hate you, bless them that curse you, pray for them that despitefully use you. To him that smiteth thee on the one cheek offer also the other, and from him that taketh away thy cloak withhold not thy coat also. Give to every one that asketh thee, and of him that taketh away thy goods ask them not again. And as ye would that men should do to you, do to them likewise. And if ye love them that love you, what thank have ye ? for even sinners love those that love them. For even if ye do good to them that do good to you, what thank have ye ? for even sinners do the same ? And if ye lend to

them of whom ye hope to receive, what thank have ye? even sinners lend to sinners to receive again as much. But love your enemies, and do them good and lend, never despairing; and your reward shall be great, and ye shall be sons of the Most High, for He is kind toward the unthankful and evil. Be ye merciful even as your Father is merciful: and judge not and ye shall not be judged: and condemn not and ye shall not be condemned. Release and ye shall be released: give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom: for with what measure ye mete it shall be measured to you again.

And He spake also a parable unto them, Can the blind guide the blind? shall they not both fall into a pit? The disciple is not above his master, but every one when he is perfected shall be as his master. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? How canst thou say to thy brother, Brother, let me cast out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to cast out the mote that is in thy brother's eye. For there is no good tree that bringeth forth bad fruit, nor again a bad tree that bringeth forth good fruit. For each tree is known by its own fruit: for from thorns men do not gather figs, nor from a bramble bush gather they grapes. The good man out of the good treasure of his heart bringeth forth that which is good, and the evil man out of the evil treasure bringeth forth that which is evil: for out of the abundance of the heart his mouth speaketh.

And why call ye Me, Lord, Lord, and

do not the things which I say ? Every one that cometh unto Me and heareth My words and doeth them, I will shew you to whom he is like : he is like a man building a house, who digged and went deep and laid a foundation upon the rock : and when a flood arose the stream brake against that house and could not shake it, because it had been well builded. But he that heareth and doeth not is like a man that built a house upon the earth without a foundation, against which the stream brake and straightway it fell in, and the ruin of that house was great. After He had ended all His sayings in the ears of the people, He entered into Capernaum.

And a certain centurion's servant, who was dear unto him, was sick and at the point of death. And when he heard concerning Jesus he sent unto Him elders of the Jews, asking Him that He would come and save his servant. And they, when they came to Jesus, besought Him earnestly, saying, He is worthy that Thou shouldest do this for him, for he loveth our nation and himself built us our synagogue. And Jesus went with them. And when He was now not far from the house the centurion sent friends to Him, saying unto Him, Lord, trouble not Thyself, for I am not worthy that Thou shouldest come under my roof : wherefore neither thought I myself worthy to come unto Thee : but command with a word, and my servant shall be healed : for I also am a man set under authority, having under myself soldiers, and I say to this one, Go, and he goeth ; and to another, Come, and he cometh ; and to my servant, Do this, and he doeth it. And when Jesus heard these things, He marvelled at him, and turned and said unto the multitude that followed Him, I say unto you, Not even in Israel have I found so great faith. And they that were sent, returning to the

house, found the servant whole. And it came to pass soon afterwards that He went to a city called Nain, and His disciples went with Him and a great multitude. Now when He drew near to the gate of the city, behold, there was carried out one that was dead, the only son of his mother, and she was a widow, and much people of the city was with her. And when the Lord saw her He had compassion on her, and said unto her, Weep not. And He came nigh and touched the bier, and the bearers stood still, and He said, Young man, I say unto thee, Arise. And he that was dead sat up and began to speak, and He gave him to his mother. And fear took hold on all, and they glorified God, saying, A great prophet is arisen among us, and, God hath visited His people. And this report went forth concerning Him in the whole of Judæa and all the region round about.

And the disciples of John told him of all these things. And John calling unto him certain two of his disciples sent them to the Lord, saying, Art Thou He that cometh or look we for another? And when the men were come unto Him, they said, John the Baptist hath sent us unto Thee, saying, Art Thou He that cometh or look we for another? In that hour He cured many of diseases and plagues and evil spirits; and on many that were blind He bestowed sight. And He answered and said unto them, Go your way and tell John what things ye have seen and heard: *the blind receive their sight*, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, *the poor have good tidings preached to them*: and blessed is he whosoever shall find none occasion of stumbling in Me. And when the messengers of John were departed He began to say unto the multitudes concerning John, What went ye out into the wilderness to

behold? a reed shaken with the wind? But what went ye out to see? a man clothed in soft raiment? Behold, they that are gorgeously apparelled and live delicately are in kings' courts. But what went ye out to see? a prophet? Yea, I say unto you and much more than a prophet. This is he of whom it is written,

*Behold, I send My messenger before Thy face,
Who shall prepare Thy way before Thee.*

I say unto you, Among them that are born of women there is none greater than John; yet he that is but little in the kingdom of God is greater than he.—And all the people when they heard and the tax-collectors justified God, being baptized with the baptism of John: but the Pharisees and the lawyers made void for themselves the counsel of God, being not baptized by him.—Whereunto then shall I liken the men of this generation, and to what are they like? They are like unto children that sit in the market-place and call one to another, who say,

We piped unto you and ye did not dance:

We wailed and ye did not weep.

For John the Baptist is come eating no bread nor drinking wine, and ye say, He hath a demon: the Son of Man is come eating and drinking, and ye say, Behold, a gluttonous man, and a winebibber, a friend of tax-collectors and sinners! And wisdom has been shown to be righteous by all her children.

And one of the Pharisees desired Him that He would eat with him: and He entered into the Pharisee's house and sat down to meat. And behold, a woman who was in the city a sinner, and when she knew that He was sitting at meat in the Pharisee's house, she brought an alabaster cruse of ointment and standing behind at His feet weeping she began to wet His feet with her tears and

wiped them with the hair of her head, and kissed His feet again and again and anointed them with the ointment. Now when the Pharisee who had bidden Him saw it he spake within himself, saying, This man, if he were the prophet, would have perceived who and what manner of woman this is who toucheth him, that she is a sinner. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. A certain lender had two debtors : the one owed five hundred shillings, and the other fifty. When they had not wherewith to pay he forgave them both. Which of them therefore will love him most ? Simon answered and said, He, I suppose, to whom he forgave the most. And He said unto him, Thou hast rightly judged. And turning to the woman He said unto Simon, Seest thou this woman ? I entered into thine own house, thou gavest Me no water for My feet : but she hath wetted My feet with her tears and wiped them with her hair. Thou gavest Me not a single kiss : but she since the time I came in hath not ceased to kiss My feet again and again. My head with oil thou didst not anoint : but she hath anointed My feet with ointment. Wherefore I say unto thee, Forgiven are her sins, her many sins, for she loved much : but to whom little is forgiven, the same loveth little. And He said unto her, Thy sins are forgiven. And they that sat at meat with Him began to say within themselves, Who is this that even forgiveth sins ? And He said unto the woman, Thy faith hath saved thee ; go into peace.

And it came to pass soon afterwards that He went about through cities and villages preaching and bringing the good tidings of the kingdom of God, and with Him the twelve and certain women who had been healed of evil spirits and infirmities, Mary that was called Magda-

lene, from whom seven demons had gone out, and Joanna the wife of Chuza Herod's steward, and Susanna and many others, who ministered unto them of their substance.

And when a great multitude came together and they of every city resorted unto Him, He spake by a parable : The Sower went forth to sow his seed. And as he sowed some fell by the wayside, and was trodden under foot and the birds of the heaven devoured it. And other fell on the rock, and as soon as it grew it withered away because it had no moisture. And other fell amidst the thorns, and the thorns grew with it and choked it. And other fell into the good ground, and grew and brought forth fruit a hundredfold. As He said these things He cried, He that hath ears to hear let him hear.

And His disciples asked Him what this parable might be. And He said, Unto you it is given to know the secret counsels of the kingdom of God, but to the rest in parables, that *seeing they may not see and hearing they may not understand*. Now the parable is this. The seed is the word of God. And those by the wayside are they that have heard, then cometh the devil and taketh away the word from their heart, that they may not believe and be saved. And those on the rock are they who when they have heard receive the word with joy, and these have no root, who for a while believe and in time of trial fall away. And that which fell among the thorns, these are they that have heard, and as they go on their way they are choked with cares and riches and pleasures of this life and bring no fruit to perfection. And that in the good ground, these are such as in a noble and good heart having heard the word hold it fast and bring forth fruit with stedfastness. And no man when he hath lighted a lamp

covereth it with a vessel or putteth it under a bed, but putteth it on a stand, that they who enter in may see the light. For nothing is hid that shall not be made manifest, nor anything secret that shall not be known and come to light. Take heed therefore how ye hear : for whosoever hath, to him shall be given ; and whosoever hath not, from him shall be taken away even that which he thinketh he hath.

And there came to Him His mother and brothers, and they could not come at Him for the crowd. And it was told Him, Thy mother and Thy brothers stand without, desiring to see Thee. But He answered and said unto them, My mother and My brothers are these who hear the word of God, and do it.

Now it came to pass on one of those days that He entered into a boat Himself and His disciples, and He said unto them, Let us go over unto the other side of the lake, and they launched forth. But as they sailed He fell asleep. And there came down a storm of wind on the lake, and they were filling with water and were in jeopardy. And they came to Him and awoke Him, saying, Master, master, we perish : and He awoke and rebuked the wind and the raging of the water, and they ceased, and there was a calm. And He said unto them, Where is your faith ? And being afraid they marvelled, saying one to another, Who then is this that He commandeth even the winds and the water, and they obey Him ? And they arrived at the country of the Gerasenes, which is over against Galilee. And when He was come forth upon the land there met Him a certain man out of the city, who had demons : and for a long time he had worn no clothes, and abode not in any house, but in the tombs. And when he saw Jesus he

cried out and fell down before Him and with a loud voice said, What wilt Thou have of me, Jesus, Thou Son of the Most High God? I beseech Thee, torment me not: for He commanded the unclean spirit to come out from the man. For oftentimes it had seized him, and he was kept under guard and bound with chains and fetters, and breaking the bands asunder he was driven by the demon into the deserts. And Jesus asked him, What is thy name? And he said, Legion, for many demons were entered into him. And they intreated Him that He would not command them to depart into the abyss. Now there was there a herd of many swine feeding on the mountain: and they intreated Him that He would give them leave to enter into them: and He gave them leave. And the demons came out from the man and entered into the swine, and the herd rushed down the steep into the lake and were drowned. And when they that fed them saw what had come to pass they fled and told it in the city and in the country. And they went out to see what had come to pass and came to Jesus, and found the man from whom the demons were gone out sitting clothed and in his right mind at the feet of Jesus, and they were afraid. And they that saw it told them how he that was possessed with demons was saved. And all the people of the country of the Gerasenes round about asked Him to depart from them, for they were holden with great fear: and He entered into a boat, and returned. But the man from whom the demons were gone out prayed Him that he might be with Him: but He sent him away, saying, Return to thy house, and declare how great things God hath done for thee. And he went his way publishing throughout the whole city how great things Jesus had done for him.

And as Jesus returned the multitude welcomed Him, for they were all waiting for Him. And behold, there came a man named Jairus, and he was a ruler of the synagogue, and he fell down at Jesus' feet and besought Him to come into his house, for he had an only daughter about twelve years of age and she lay a dying. But as He went the multitudes thronged Him. And a woman having an issue of blood twelve years, who could not be healed by any, came behind Him and touched the border of His garment, and immediately the issue of her blood stanch'd. And Jesus said, Who is it that touched Me? And when all denied, Peter said, Master, the multitudes press Thee and crush Thee. But Jesus said, Some one did touch Me, for I perceived that power had gone forth from Me. And when the woman saw that she was not hid she came trembling and falling down before Him declared in the presence of all the people for what cause she touched Him and how she was healed immediately. And He said unto her, Daughter, thy faith hath saved thee : go into peace. While He yet spake there cometh one from the ruler of the synagogue's house, saying, Thy daughter is dead, trouble not the Master. But Jesus hearing it answered him, Fear not, only believe, and she shall be saved. And when He came to the house He suffered not any man to enter in with Him save Peter and John and James and the father of the maiden and her mother. And all were weeping and bewailing her. But He said, Weep not ; for she is not dead, but sleepeth. And they laughed Him to scorn, knowing that she was dead. But He taking her by the hand called, saying, Maiden, arise. And her spirit returned, and she rose up immediately, and He commanded that something be given her to eat. And her parents were amazed : but He charged them to tell no man what had been done.

THIRD MAIN DIVISION.

THE SAVIOUR'S MINISTRY IN GALILEE.

PART 3.

THE GALILEAN MINISTRY DRAWING TO A CLOSE.

Culmination of the Training of the Twelve. Their Mission and Return. Five Thousand Fed—Peter's Confession. The Saviour's Announcement of His Rejection, Death, and Resurrection. The Cross and the Kingdom in Sight—The Transfiguration. The Demoniac Boy—Second Announcement of His Passion. The Dispute Who should be Greatest. Lessons of Meekness and Tolerance.
9. 1-50.

AND He called the twelve together and gave them power and authority over all demons and to cure diseases, and sent them forth to preach the kingdom of God and to heal, and He said unto them, Take nothing for your journey, neither staff nor wallet nor bread nor money, neither have two coats. And into whatsoever house ye enter, there abide and thence depart. And as many as receive you not, when ye depart from that city shake off the dust from your feet for a testimony against them. And they departed, and went throughout the villages preaching the gospel and healing everywhere. Now Herod the tetrarch heard of all that was done, and was much perplexed because that it was said by some that John was risen from the dead, and by some that Elijah had appeared, and by others that one of the old prophets was risen again. And Herod said, John I beheaded: but who is this about whom I hear such things? And he sought to see Him. And the apostles when they were returned declared unto Him what things they had done. And He took them and withdrew apart to a

city called Bethsaida. But the multitudes perceiving it followed Him. And He welcomed them and spake to them of the kingdom of God, and them that had need of healing He healed. And the day began to wear away; and the twelve came and said unto Him, Send the multitude away, that they may go into the villages and country round about and lodge and get victuals, for we are here in a desert place. But He said unto them, Give ye them to eat. And they said, We have no more than five loaves and two fishes, except we should go and buy food for all this people. For they were about five thousand men. And He said unto His disciples, Make them sit down in companies about fifty each. And they did so and made them all sit down. And He took the five loaves and the two fishes and looking up to heaven He blessed them and brake and gave to the disciples to set before the multitude. And they did eat and were all filled, and there was taken up that which remained over to them of broken pieces, twelve handbaskets.

And it came to pass as He was praying alone the disciples were with Him, and He asked them, saying, Who do the multitudes say that I am? And they answering said, John the Baptist, but others say, Elijah, and others, that one of the old prophets is risen again. And He said unto them, But ye, who say ye that I am? And Peter answering said, The Christ of God. But He charged them and commanded them to tell this to no man, saying, The Son of Man must suffer many things and be rejected by the elders and chief priests and scribes and be killed and the third day be raised up. And He said unto all, If any man would come after Me, let him deny himself and take up his cross daily and follow Me. For whosoever would save his live shall lose it; but

whosoever shall lose his life for My sake, the same shall save it. For what is a man profited if he gain the whole world and lose or forfeit his own self? For whosoever shall be ashamed of Me and of My words, of him shall the Son of Man be ashamed, when He cometh in His own glory and the glory of the Father and of the holy angels. But I tell you of a truth, There are some of them that stand here who shall in no wise taste of death till they see the kingdom of God.

And it came to pass about eight days after these sayings He took with Him Peter and John and James and went up into the mountain to pray. And as He was praying the fashion of His countenance was altered and His raiment became white and dazzling. And behold, there talked with Him two men, who were Moses and Elijah, who appeared in glory and spake of His departure which He was about to accomplish at Jerusalem. Now Peter and they that were with Him were heavy with sleep: but when they were fully awake they saw His glory and the two men that stood with Him. And it came to pass as they were parting from Him, Peter said unto Jesus, Master, it is good for us to be here, and let us make three booths, one for Thee and one for Moses and one for Elijah, not knowing what he said. And while he said these things there came a cloud and surrounded them with light: and they feared as they entered into the cloud. And a voice came out of the cloud, saying, This is My Son, My Chosen, hear ye Him. And when the voice came Jesus was found alone. And they held their peace and told no man in those days any of the things which they had seen.

And it came to pass on the next day when they were come down from the mountain a great multitude met

Him. And behold, a man from the multitude cried, saying, Master, I beseech Thee to look upon my son, for he is mine only child, and behold, a spirit taketh him, and he suddenly crieth out, and it teareth him that he foameth, and it hardly departeth from him, bruising him sorely : and I besought Thy disciples to cast it out, and they could not. And Jesus answered and said, O faithless and perverse generation, how long shall I be with you and bear with you ? bring hither thy son. And as he was yet a coming the demon dashed him down and tare him grievously. But Jesus rebuked the unclean spirit, and healed the boy and gave him back to his father. And they were all astonished at the majesty of God.

But while all were marvelling at all the things which He did He said unto His disciples, Let these words sink into your ears, for the Son of Man shall be delivered up into the hands of men. But they understood not this saying, and it was concealed from them, that they should not perceive it, and they were afraid to ask Him about this saying. And there arose a reasoning among them, which of them was greatest. But when Jesus saw the reasoning of their heart He took a little child and set him by His side, and said unto them, Whosoever shall receive this little child in My name receiveth Me, and whosoever shall receive Me receiveth Him that sent Me : for he that is least among you all, the same is great. And John answered and said, Master, we saw one casting out demons in Thy name, and we forbade him because he followeth not with us. But Jesus said unto him, Forbid him not, for he that is not against you is for you.

FOURTH MAIN DIVISION.

THE SAVIOUR'S MINISTRY OUTSIDE OF GALILEE.

9. 51-19. 48.

PART I.

FIRST PERIOD OF HIS JOURNEY TO JERUSALEM. THE TRUE AND FALSE ISRAEL.

Four Obstacles to True Following Him: Intolerant Zeal, Thoughtless Enthusiasm, Conflicting Duties, Divided Heart—Training of the Seventy-two. Their Mission. Its Success. The Saviour's Joy—The Lawyer's Question, What Works will Inherit Eternal Life? Parable: The Good Samaritan Fulfilling the Law of Universal Love—Mary and Martha: Cumbered Serving the Lord and Hearing His Word—Dependence on God: Prayer; Parable, the Impudent Friend; the Father and His Children—Casting out Demons by the Prince of Demons. A Sign from Heaven Required. Privileges Abused. The Inner Light—Seven Woes on Pharisees and Lawyers. The Jewish People Ripe for Judgment—Bold Sincerity and Trust in God. Contentment: Parable of the Rich Fool. Trustfulness. Faithful Watching. Signs of the Times—The Impending Judgment. The Time of Grace: Parable, the Barren Fig-Tree—Healing of the Bowed-down Woman. Parables: The Mustard-Seed, the Leaven: Universal and Spiritual Power of the Kingdom of God—Rejection of Israel, Admission of the Gentiles. Doom of Jerusalem. 9. 51-13. 35.

AND it came to pass when the days were wellnigh come that He should be received up He stedfastly set His face to go to Jerusalem, and sent messengers before His face. And they went, and entered into a village of the Samaritans, to make ready for Him: and they did not receive Him, because His face was as though He were going to Jerusalem. And when His disciples James and John saw this they said, Lord, wilt Thou that we bid *fire to come down from heaven and consume*

them? But He turned and rebuked them. And they went to another village.

And as they went in the way a certain man said unto Him, I will follow Thee whithersoever Thou goest. And Jesus said unto him, The foxes have holes and the birds of the heaven have nests, but the Son of Man hath not where to lay His head. And He said unto another, Follow Me. But he said, Suffer me first to go and bury my father. But He said unto him, Leave the dead to bury their own dead, but go thou and publish abroad the kingdom of God. And another also said, I will follow Thee, Lord; but first suffer me to bid farewell to them that are at my house. But Jesus said unto him, No man having put his hand to the plough and looking back is fit for the kingdom of God.

Now after these things the Lord appointed seventy-two others and sent them two and two before His face into every city and place whither He Himself was about to come. And He said unto them, The harvest is plentiful, but the laborers are few: pray ye therefore the Lord of the harvest, that He thrust forth laborers into His harvest. Go your ways: behold, I send you forth as lambs in the midst of wolves. Carry no purse, no wallet, no shoes, and delay not your journey by formal salutations. And into whatsoever house ye shall enter, first say, Peace be to this house. And if a son of peace be there, your peace shall rest upon him: but if not, it shall turn to you again. And in that same house remain, eating and drinking such things as they give, for the laborer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter and they receive you, eat such things as are set before you, and heal the sick that are therein, and say unto them, The

kingdom of God is come nigh unto you. But into whatsoever city ye shall enter and they receive you not, go out into the streets thereof and say, Even the dust from your city, that cleaveth to our feet, we do wipe off against you : howbeit know this, that the kingdom of God is come nigh. I say unto you, It shall be more tolerable in that day for Sodom than for that city. Woe unto thee, Chorazin : woe unto thee, Bethsaida : for if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago sitting in sackcloth and ashes. Howbeit it shall be more tolerable for Tyre and Sidon in the judgment than for you. And thou, Capernaum, *shalt thou be exalted unto heaven ? thou shalt be brought down unto Hades*. He that heareth you heareth Me, and he that rejecteth you rejecteth Me ; and he that rejecteth Me rejecteth Him that sent Me.

And the seventy-two returned with joy, saying, Lord, even the demons are subject unto us in Thy name. And He said unto them, I beheld Satan fallen as lightning from heaven. Behold, I have given you authority to *tread upon serpents* and scorpions, and over all the power of the enemy, and nothing shall in any wise hurt you. Howbeit in this rejoice not, that the spirits are subject unto you, but rejoice that your names are written in heaven.

In that same hour He rejoiced in the Holy Spirit, and said, I thank Thee, O Father, Lord of heaven and earth, that Thou didst hide these things from the wise and understanding, and didst reveal them unto babes ; yea, Father, for so it was well-pleasing in Thy sight. All things have been delivered unto Me by My Father, and no one knoweth who the Son is save the Father, and who the Father is save the Son and he to whomsoever the Son willeth to reveal

Him. And turning to the disciples He said privately, Blessed are the eyes which see the things that ye see. For I say unto you that many prophets and kings desired to see the things which ye see and saw them not, and to hear the things which ye hear and heard them not.

And behold, a certain lawyer stood up and made trial of Him saying, Master, what shall I do to inherit eternal life? And He said unto him, What is written in the law? how readest thou? And he answering said, *Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy strength and with all thy mind, and thy neighbor as thyself.* And He said unto him, Thou hast answered right: *this do and thou shalt live.* But he desiring to justify himself said unto Jesus, And who is my neighbor? Jesus made answer and said, A certain man was going down from Jerusalem to Jericho and fell among robbers, who both stripped him and beat him and departed leaving him half dead. And by coincidence a certain priest was going down that way, and when he saw him he passed by on the other side: and in like manner a Levite also, when he came to the place and saw him, passed by on the other side. But a certain Samaritan as he journeyed came where he was and when he saw him he was moved with compassion, and came to him and bound up his wounds, pouring on them oil and wine, and set him on his own beast and brought him to an inn and took care of him. And on the morrow he took out two shillings and gave them to the host and said, Take care of him, and whatsoever thou spendest more I when I come back again will repay thee. Which of these three, thinkest thou, proved neighbor unto him that fell among the robbers? And he said, He that shewed mercy on him. And Jesus said unto him, Go and do thou likewise.

Now as they went on their way He entered into a certain village : and a certain woman named Martha received Him into her house. And she had a sister called Mary, who also sat at the Lord's feet and heard His word. But Martha was distracted about much serving ; and she suddenly came up to Him and said, Lord, dost Thou not care that my sister did leave me to serve alone ? bid her therefore that she help me. But the Lord answered and said unto her, Martha, Martha, thou art anxious and troubled about many things ; but few things are needful, or one : for Mary hath chosen the good part which shall not be taken away from her.

And it came to pass as He was praying in a certain place, that when He ceased, one of His disciples said unto Him, Lord, teach us to pray, even as John also taught his disciples. And He said unto them, When ye pray, say, Father, Hallowed be Thy name : Thy kingdom come : give us day by day our bread for the coming day : and forgive us our sins, for we ourselves also forgive every one that is indebted to us : and bring us not into temptation. And He said unto them, Which of you shall have a friend and shall go unto him at midnight and say to him, Friend, lend me three loaves, for a friend of mine is come to me from a journey and I have nothing to set before him : and he from within shall answer and say, Trouble me not : at this time of night the door is shut, and my children are with me in bed : I cannot rise and give thee. I say unto you, Though he will not rise and give him because he is his friend, yet at least because of his impudence he will arise and give him as many as he needeth. And I say unto you, Ask, and it shall be given you : seek, and ye shall find : knock, and it shall be opened unto you. For every one

that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened. And of which of you that is a father shall his son ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he give him a scorpion? If ye then who are disposed rather to keep than to bestow, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?

And He was casting out a demon which was dumb: and it came to pass when the demon was gone out the dumb man spake. And the multitudes marvelled: but some of them said, By Beelzebub the prince of the demons casteth He out demons: and others making trial of Him sought of Him a sign from heaven. But He knowing their thoughts said unto them, Every kingdom divided against itself is brought to desolation, and a house divided against a house falleth. And if Satan also is divided against himself, how shall his kingdom stand? because ye say that I cast out demons by Beelzebub. And if I by Beelzebub cast out demons, by whom do your sons cast them out? therefore shall they be your judges. But if I by the finger of God cast out demons, then is the kingdom of God come upon you. When the strong man fully armed guardeth his own court, his goods are in peace: but when a stronger than he shall come upon him and overcome him, he taketh from him his whole armor wherein he trusted, and divideth his spoils. He that is not with Me is against Me, and he that gathereth not with Me scattereth. The unclean spirit when he is gone out of the man passeth through waterless places seeking rest, and finding none he then saith, I will turn back unto my house whence I came out. And when he

is come he findeth it empty, swept and garnished. Then goeth he and taketh to him seven other spirits more evil than himself, and they enter in and dwell there : and the last state of that man becometh worse than the first.

And it came to pass as He said these things a certain woman out of the multitude lifted up her voice and said unto Him, Blessed is the womb that bare Thee and the breasts which Thou didst suck : but He said, Yea rather, blessed are they that hear the word of God and keep it.

And when the multitudes were gathering together unto Him, He began to say, This generation is an evil generation : it seeketh after a sign, and there shall no sign be given to it but the sign of Jonah. For even as Jonah became a sign unto the Ninevites, so shall also the Son of Man be to this generation. The queen of the south shall rise up in the judgment with the men of this generation and shall condemn them : for she came from the ends of the earth to hear the wisdom of Solomon, and behold, a greater than Solomon is here. The men of Nineveh shall stand up in the judgment with this generation, and shall condemn it : for they repented at the preaching of Jonah, and behold, a greater than Jonah is here. No man when he hath lighted a lamp putteth it in a cellar, neither under the bushel, but on the stand, that they who enter in may see the light. The lamp of thy body is thine eye. When thine eye is liberal, thy whole body also is full of light ; but when it is grudging, thy body also is full of darkness. Look therefore whether the light that is in thee be not darkness. If therefore thy whole body be full of light, having no part dark, it shall be wholly full of light, as when the lamp with its bright shining doth give thee light.

Now as He spake a Pharisee asketh Him to dine with him : and He went in, and sat down to meat. And when the Pharisee saw it he marvelled that He had not first bathed Himself before dinner. And the Lord said unto him, Now do ye Pharisees cleanse the outside of the cup and of the platter, but your inward part is full of extortion and wickedness. Ye foolish ones, did not He that made the outside make the inside also ? Howbeit, as to those things which are within, give alms, and behold, all things are clean unto you. But woe unto you Pharisees ! for ye tithe mint and rue and every herb, and pass over justice and the love of God : but these ought ye to have done, and not to leave the other undone. Woe unto you Pharisees ! for ye love the chief seats in the synagogues and the salutations in the market-places. Woe unto you ! for ye are as the tombs which appear not, and the men that walk over them know it not. And one of the lawyers answering saith unto Him, Master, in saying this Thou reproachest us also. And He said, Woe unto you lawyers also ! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. Woe unto you ! for ye build the tombs of the prophets, and your fathers killed them. So then ye are witnesses and consent unto the works of your fathers, for they killed them and ye build their tombs. Therefore also said the Wisdom of God, I will send unto them prophets and apostles, and some of them they shall kill and persecute, that the blood of all the prophets which was shed from the foundation of the world may be required of this generation, from the blood of Abel unto the blood of Zachariah, who perished between the altar and the sanctuary : yea, I say unto you, it shall be required of this generation. Woe unto you lawyers ! for

ye took away the key of knowledge : ye entered not in yourselves, and them that were entering in ye hindered. And when He was come out from thence the scribes and the Pharisees began to press upon Him vehemently and to ply Him with questions of many things, laying wait for Him to catch something out of His mouth.

In the meantime when the many thousands of the multitude were gathered together, insomuch that they trode one upon another, He began to say unto His disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy. But there is nothing covered up that shall not be revealed, and hid that shall not be known. Wherefore whatsoever ye have said in the darkness shall be heard in the light, and what ye have spoken in the ear in the inner chambers shall be proclaimed upon the housetops. And I say unto you My friends, Be not afraid of them that kill the body and after that have no more that they can do. But I will warn you whom ye shall fear : Fear him who after he hath killed hath power to cast into hell : yea, I say unto you fear him. Are not five sparrows sold for two pence ? and not one of them is forgotten in the sight of God. But the very hairs of your head are all numbered : fear not : ye are of more value than many sparrows. And I say unto you, Every one who shall confess Me before men, him shall the Son of Man also confess before the angels of God ; but he that denieth Me in the presence of men shall be denied in the presence of the angels of God. And every one who shall speak a word against the Son of Man, it shall be forgiven him : but unto him that blasphemeth against the Holy Spirit it shall not be forgiven. And when they bring you before the synagogues and the rulers and the authorities, be not anxious how or what ye shall answer

or what ye shall say : for the Holy Spirit shall teach you in that very hour what ye ought to say. And one out of the multitude said unto Him, Master bid my brother divide the inheritance with me. But He said unto him, Man, who made Me a judge or a divider over you ? And He said unto them, Take heed and keep yourselves from all covetousness, for a man's life consisteth not in the abundance of the things which he possesseth. And He spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully. And he reasoned within himself, saying, What shall I do, because I have not where to bestow my fruits ? And he said, This will I do : I will pull down my barns and build greater, and there will I bestow all my corn and my goods, and I will say to my soul, Soul, thou hast much goods laid up for many years : take thine ease, eat, drink, be merry. But God said unto him, Thou foolish one, this night they require of thee thy soul ; and the things which thou hast prepared, whose shall they be ? So is he that layeth up treasure for himself and is not rich toward God. And He said unto His disciples, Therefore I say unto you, Be not anxious for your life, what ye shall eat ; nor yet for your body, what ye shall put on. For the life is more than the food and the body than the raiment. Consider the ravens, that they sow not, neither reap, which have no store-chamber nor barn, and God feedeth them : of how much more value are ye than the birds ! And which of you by being anxious can add a cubit unto the measure of his life ? If then ye are not able to do even that which is least, why are ye anxious concerning the rest ? Consider the lilies how they grow : they toil not, neither do they spin ; yet I say unto you, Even Solomon in all his glory was not arrayed like one of these. But if God doth so

clothe the grass in the field, which to-day is and to-morrow is cast into the oven, how much more shall He clothe you, O ye of little faith? And seek not ye what ye shall eat and what ye shall drink, neither toss about on the deep sea of trouble; for all these things do the nations of the world seek after; but your Father knoweth that ye have need of these things: howbeit seek ye His kingdom, and these things shall be added unto you. Fear not little flock, for it is your Father's good pleasure to give you the kingdom. Sell that ye have and give alms: make for yourselves purses which wax not old, a treasure in the heavens that faileth not, where no thief draweth near, neither moth destroyeth: for where your treasure is, there will your heart be also. Let your loins be girded about and your lamps burning, and be ye yourselves like unto men looking for their lord when he shall return from the marriage feast, that when he cometh and knocketh they may straightway open unto him. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself and make them sit down to meat and shall come and serve them. And if he shall come in the second watch and if in the third, and find them so, blessed are those servants. But know this, that if the master of the house had known in what hour the thief was coming, he would have watched and not have left his house to be broken through. Be ye also ready, for in an hour that ye think not the Son of Man cometh. And Peter said, Lord, speakest Thou this parable unto us or even unto all? And the Lord said, Who then is the faithful and wise steward, whom his lord shall set over his household to give them their portion of food in due season? Blessed is that servant, whom his lord when he cometh shall find

so doing : of a truth I say unto you that he will set him over all that he hath. But if that servant shall say in his heart, My lord delayeth his coming, and shall begin to beat the men-servants and the maid-servants, and to eat and drink and to be drunken, the lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall cut him asunder and appoint his portion with the unfaithful. And that servant who knew his lord's will and made not ready nor did according to his will shall be beaten with many stripes ; but he that knew not and did things worthy of stripes shall be beaten with few stripes. And to whomsoever much is given, of him shall much be required, and to whom they commit much, of him will they ask the more. I came to cast fire upon the earth, and what do I desire if it is already kindled ? But I have a baptism to be baptized with, and how am I straitened till it be accomplished ! Think ye that I am come to give peace in the earth ? I tell you, Nay, but rather division. For there shall be from henceforth five in one house divided, three against two and two against three ; they shall be divided, father against son and *son against father*, mother against daughter and *daughter against her mother*, mother-in-law against her daughter-in-law and *daughter-in-law against her mother-in-law*. And He said to the multitudes also, When ye see a cloud rising in the west, straightway ye say, There cometh a shower, and so it cometh to pass : and when ye see a south wind blowing, ye say, There will be a scorching heat, and it cometh to pass. Ye hypocrites, ye know how to interpret the face of the earth and the heaven, but how is it that ye know not how to interpret this time ? And why even of yourselves judge ye not what is right ? For as thou

art going with thine adversary before the magistrate, on the way give diligence to be quit of him, lest haply he drag thee unto the judge, and the judge shall deliver thee to the jailer, and the jailer shall cast thee into prison. I say unto thee, Thou shalt by no means come out thence till thou have paid the very last mite.

Now there were some present at that very season who told Him of the Galilæans whose blood Pilate had mingled with their sacrifices. And He answered and said unto them, Think ye that these Galilæans were sinners above all the Galilæans, because they have suffered these things? I tell you, Nay, but except ye repent ye shall all in like manner perish. Or those eighteen upon whom the tower in Siloam fell and killed them, think ye that they were offenders above all the men that dwell in Jerusalem? I tell you, Nay, but except ye repent ye shall all likewise perish.

And He spake this parable. A certain man had a fig-tree planted in his vineyard, and he came seeking fruit thereon and found none. And he said unto the vine-dresser, Behold, these three years I come seeking fruit on this fig-tree and find none: cut it down; why doth it also cumber the ground? And he answering saith unto him, Lord, let it alone this year also, till I shall dig about it and dung it: and if it bear fruit thenceforth—but if not, thou shalt cut it down.

And He was teaching in one of the synagogues on the sabbath day. And behold, a woman who had a spirit of infirmity eighteen years, and was bowed together and could in no wise lift herself up. And when Jesus saw her He called her and said to her, Woman, thou art loosed from thine infirmity. And He laid His hands upon her: and immediately she was made straight, and glorified God. And the ruler of the synagogue, being

moved with indignation because Jesus had healed on the sabbath, answered and said to the multitude, There are six days in which men ought to work : in them therefore come and be healed and not on the day of the sabbath. But the Lord answered him and said, Ye hypocrites, doth not each one of you on the sabbath loose his ox or his ass from the stall and lead him away to watering ? And ought not this woman, being a daughter of Abraham, whom Satan had bound, lo, these eighteen years, to have been loosed from this bond on the day of the sabbath ? And as He said these things all His adversaries were put to shame, and all the multitude rejoiced for all the glorious things that were done by Him.

He said therefore, Unto what is the kingdom of God like, and whereunto shall I liken it ? It is like unto a grain of mustard-seed, which a man took and cast into his own garden, and it grew and became a tree, and *the birds of the heaven lodged in the branches thereof*. And again He said, Whereunto shall I liken the kingdom of God ? It is like unto leaven, which a woman took and hid in three measures of meal till it was all leavened.

And He went on His way through cities and villages teaching and journeying on unto Jerusalem. And one said unto Him, Lord, are they few that be saved ? And He said unto them, Strive to enter in by the narrow door, for many, I say unto you, shall seek to enter in and shall not be able, when once the Master of the House is risen up and hath shut to the door, and ye begin to stand without and to knock at the door, saying, Lord, open to us ; and He shall answer and say to you, I know you not whence ye are. Then shall ye begin to say, We did eat and drink in Thy presence, and Thou

didst teach in our streets ; and He shall say, I tell you, I know not whence ye are ; *depart from Me, all ye workers of iniquity.* There shall be the weeping and gnashing of teeth, when ye shall see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and yourselves cast forth without. And they shall come *from the east and west* and from the north and south and shall sit down in the kingdom of God. And behold, there are last who shall be first, and there are first who shall be last.

In that very hour there came certain Pharisees saying to Him, Get thee out and go hence, for Herod would fain kill thee. And He said unto them, Go and say to that fox, Behold, I cast out demons and perform cures to-day and to-morrow, and the third day I end My course. Howbeit I must go on My way to-day and to-morrow and the day following, for it cannot be that a prophet perish out of Jerusalem. O Jerusalem, Jerusalem, that killeth the prophets and stoneth them that are sent unto her,—how often would I have gathered thy children together even as a hen gathereth her own brood under her wings, and ye would not ! Behold, *your house is left unto you.* And I say unto you, Ye shall not see Me until ye shall say,

Blessed is He that cometh in the name of the Lord.

FOURTH MAIN DIVISION.

THE SAVIOUR'S MINISTRY OUTSIDE OF GALILEE.

PART 2.

SECOND PERIOD OF HIS JOURNEY TO JERUSALEM. THE KINGDOM
FOR ALL WHO WILL ENTER.

At a Pharisee's Sabbath Feast He Heals a Dropsied Man. Guests and Their Places. What Guests to Invite. Parable, the Great Supper—Following Multitudes Warned. The Tower-Builder, the Warring King, the Salt—Salvation for All. Parables of Grace for the Sinful: The Lost Sheep, Lost Coin, Lost Son—Parables of Grace for the "Righteous": The Unjust Steward,—The Redeeming Power of Love. The Pharisees Scoff. The Rich Man and Lazarus,—Lovelessness and Eternal Death—Peril of Spiritual Pride. Faith and Works. **14. 1-17. 10.**

AND it came to pass, when He went into the house of one of the rulers of the Pharisees on a sabbath to eat bread, that they were watching Him. And behold, there was before Him a certain man who had the dropsy. And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath or not? But they held their peace. And He took him and healed him and let him go. And He said unto them, Which of you shall have a son or an ox fallen into a well, and will not straightway draw him up on a sabbath day? And they could not answer again unto these things. And He spake a parable unto those who were bidden, when He marked how they were choosing out the chief seats, saying unto them, When thou art bidden by any man to a marriage feast, sit not down in the chief seat, lest haply a more honorable man than thou be bidden by him, and he that bade thee and him

shall come and say to thee, Give this man place, and then thou shalt begin with shame to take the lowest place. But when thou art bidden go and sit down in the lowest place, that when he that hath bidden thee cometh he may say to thee, Friend, go up higher : then shalt thou have glory in the presence of all that sit at meat with thee. For every one that exalteth himself shall be humbled and he that humbleth himself shall be exalted.

And He said to him also that had bidden Him, When thou makest a dinner or a supper, call not thy friends nor thy brethren nor thy kinsmen nor rich neighbors, lest haply they also bid thee again and a recompense be made thee. But when thou makest a feast, bid the poor, the maimed, the lame, the blind : and thou shalt be blessed, because they have not wherewith to recompense thee, for thou shalt be recompensed in the resurrection of the just.

And when one of them that sat at meat with Him heard these things, he said unto Him, Blessed is he that shall eat bread in the kingdom of God. But He said unto him, A certain man made a great supper, and bade many, and sent forth his servant at supper time to say to them that were bidden, Come ; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a field and I must needs go out and see it : I pray thee have me excused. And another said, I have bought five yoke of oxen and I go to prove them : I pray thee have me excused. And another said, I have married a wife and therefore I cannot come. And the servant came and told his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in-hither the poor and maimed and blind and lame.

And the servant said, Lord, what thou didst command is done, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges and constrain them to come in, that my house may be filled : for I say unto you, that none of those men who were bidden shall taste of my supper.

Now there went with Him great multitudes, and He turned and said unto them, If any man cometh unto Me and hateth not his own father and mother and wife and children and brethren and sisters, yea and his own life also, he cannot be My disciple. Whosoever doth not bear his own cross, and come after Me, cannot be My disciple. For which of you desiring to build a tower doth not first sit down and count the cost, whether he have wherewith to complete it? Lest haply when he hath laid a foundation and is not able to finish, all that behold begin to mock him, saying, This man began to build and was not able to finish. Or what king as he goeth to encounter another king in war will not sit down first and take counsel whether he is able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off he sendeth an ambassage and asketh conditions of peace. So therefore whosoever he be of you that renounceth not all that he hath he cannot be My disciple. Salt therefore is good : but if even the salt have lost its savor, wherewith shall it be seasoned? It is fit neither for the land nor for the dunghill : men cast it out. He that hath ears to hear, let him hear.

Now all the tax-collectors and sinners were drawing near unto Him for to hear Him. And both the Pharisees and the scribes murmured, saying, This man receiveth sinners and eateth with them. And He spake

unto them this parable, saying, What man of you, having a hundred sheep and having lost one of them, doth not leave the ninety and nine in the wilderness and go after that which is lost until he find it? And when he hath found it he layeth it on his shoulders rejoicing, and when he cometh home he calleth together his friends and his neighbors, saying unto them, Rejoice with me, for I have found my sheep which was lost. I say unto you that even so there shall be joy in heaven over one sinner that repenteth, more than over ninety and nine "righteous" persons who need no repentance. Or what woman having ten pieces of silver, if she lose one piece, doth not light a lamp and sweep the house and seek diligently until she find it? And when she hath found it she calleth together her friends and neighbors, saying, Rejoice with me, for I have found the piece which I had lost. Even so, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth. And He said, A certain man had two sons. And the younger of them said to his father, Father, give me the portion of thy substance that falleth to me : and he divided unto them his living. And not many days after the younger son gathered all together and took his journey into a far country, and there he wasted his substance with riotous living. And when he had spent all there arose a mighty famine in that country, and he began to be in want. And he went and joined himself to one of the citizens of that country, and he sent him into his fields to feed swine : and he would fain have been filled with the carob-pods that the swine did eat : and no man gave unto him. But when he came to himself he said, How many hired servants of my father's have bread enough and to spare, and I am

perishing here with hunger : I will arise and go to my father and will say unto him, Father, I have sinned against heaven and in thy sight, I am no more worthy to be called thy son : make me as one of thy hired servants. And he arose and came to his father. But while he was yet afar off his father saw him and was moved with compassion and ran and fell on his neck and kissed him again and again. And the son said unto him, Father, I have sinned against heaven and in thy sight, I am no more worthy to be called thy son : make me as one of thy hired servants. But the father said to his servants, Bring forth quickly the best robe and put it on him, and put a ring on his hand and shoes on his feet, and bring the fatted calf and kill it, and let us eat and make merry, for this my son was dead and is alive again, he was lost and is found. And they began to be merry. Now his elder son was in the field : and as he came and drew nigh to the house, he heard music and dancing, and called to him one of the servants and enquired what these things might be. And he said unto him, Thy brother is come, and thy father hath killed the fatted calf, because he hath received him safe and sound. But he was angry and would not go in. And his father came out and intreated him. But he answered and said to his father, Lo, these many years do I serve thee and I never transgressed a commandment of thine, and yet thou never gavest me a kid that I might make merry with my friends : but when this thy son came who hath devoured thy living with harlots, thou killedst for him the fatted calf. And he said unto him, Son, thou art ever with me, and all mine is thine : but it was meet to make merry and be glad, for this thy brother was dead and is alive again, and was lost and is found.

And He said also unto the disciples, There was a certain rich man who had a steward, and the same was accused unto him that he was wasting his goods. And he called him and said unto him, What is this that I hear of thee? render the account of thy stewardship, for thou canst be no longer steward. And the steward said within himself, What shall I do, seeing that my lord taketh away the stewardship from me? I have not strength to dig, to beg I am ashamed: I am resolved what to do, that when I am put out of the stewardship they may receive me into their houses. And calling to him each one of his lord's debtors he said to the first, How much owest thou unto my lord? And he said, A hundred measures of oil: and he said unto him, Take thy bond and sit down quickly and write fifty. Then said he to another, And how much owest thou? And he said, A hundred measures of wheat: he saith unto him, Take thy bond and write fourscore. And his lord commended the unrighteous steward because he had done cleverly: for the sons of this world are for their own generation more clever than the sons of the light. And I say unto you, Make to yourselves friends by your use of the unrighteous Money, that when it shall fail they may receive you into the eternal tabernacles. He that is faithful in a very little is faithful also in much, and he that is unrighteous in a very little is unrighteous also in much. If therefore ye have not been faithful in the unrighteous Money, who will commit to your trust the true riches? And if ye have not been faithful in that which is another's, who will give you that which is your own? No servant can serve two masters: for either he will hate the one and love the other, or else he will hold to one and despise the other. Ye cannot serve God and Money. And

the Pharisees who were lovers of money heard all these things, and they scoffed at Him. And He said unto them, Ye are they that justify yourselves in the sight of men, but God knoweth your hearts : for that which is exalted among men is an abomination in the sight of God. The law and the prophets were until John : from that time the gospel of the kingdom of God is preached and every man is forcing his way into it. But it is easier for heaven and earth to pass away than for one tittle of the law to fall. Every one that putteth away his wife and marrieth another committeth adultery, and he that marrieth one that is put away from a husband committeth adultery. Now there was a certain rich man, and he was clothed in purple and fine linen, making merry every day sumptuously. And a certain beggar named Lazarus was laid at his gate, full of sores, and desiring to be fed with the crumbs that fell from the rich man's table, yea even the dogs came and licked his sores. And it came to pass that the beggar died and that he was carried away by the angels to the seat next to Abraham : and the rich man also died and was buried. And in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off and Lazarus in the seat next to him. And he cried and said, Father Abraham, have mercy on me and send Lazarus that he may dip the tip of his finger in water and cool my tongue, for I am in anguish in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner the evil things : but now here he is comforted and thou art in anguish. And beside all this, between us and you there is a great gulf fixed, that they who would pass from hence to you may not be able, and that none may cross over from thence

to us. And he said, I pray thee therefore, father, that thou wouldest send him to my father's house, for I have five brothers, that he may solemnly testify unto them, lest they also come into this place of torment. But Abraham saith, They have Moses and the prophets ; let them hear them. And he said, Nay, father Abraham, but if one go to them from the dead they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded if one rise from the dead.

And He said unto His disciples, It is impossible but that occasions of stumbling should come ; but woe unto him through whom they come : it were well for him if a millstone were hanged about his neck and he were thrown into the sea rather than that he should cause one of these little ones to stumble. Take heed to yourselves. If thy brother sin rebuke him, and if he repent forgive him : and if he sin against thee seven times in the day and seven times turn again to thee, saying, I repent, thou shalt forgive him. And the apostles said unto the Lord, Increase our faith. And the Lord said, If ye had faith as a grain of mustard-seed, ye might say unto this sycamine tree, Be thou rooted up and be thou planted in the sea : and it would obey you. But who is there of you having a servant ploughing or keeping sheep, that will say unto him when he is come in from the field, Come straightway and sit down to meat ; and will not rather say unto him, Make ready wherewith I may sup, and gird thyself and serve me till I have eaten and drunken, and afterward thou shalt eat and drink ? Doth he thank the servant because he did the things that were commanded ? Even so ye also, when ye shall have done all the things that are commanded you, say, We are unprofitable servants, we have done that which it was our duty to do.

FOURTH MAIN DIVISION.

THE SAVIOUR'S MINISTRY OUTSIDE OF GALILEE.

PART 3.

THIRD PERIOD OF HIS JOURNEY TO JERUSALEM. THE KINGDOM
IN ITS COMING.

The Ten Lepers, the Grateful Samaritan—How the Kingdom of God Comes. Unwearied Prayer for its Coming: Parable, the Unjust Judge—The Kingdom of God for the Humble: Parable, the Pharisee and the Publican. Children Blessed—Sacrifice for the Kingdom: The Rich Ruler's Refusal, the Poor Disciples' Reward—Third Explicit Announcement of His Death and Resurrection. Blindness of the Disciples—A Blind Beggar Receives Sight and Follows Him—Zacchæus Sees and Receives the Saviour—Parable, The King-Elect and his Servants—He Leads the Way to Jerusalem—The Entry into Jerusalem. Rejoicing Disciples. His Loud Lament over the City—The Cleansing of the Temple.

17. 11–19. 48.

AND it came to pass as they were on the way to Jerusalem that He was passing along the borders of Samaria and Galilee. And as He entered into a certain village there met Him ten men that were lepers, who stood afar off, and they lifted up their voices, saying, Jesus, Master, have mercy on us. And when He saw them He said unto them, Go and *shew yourselves unto the priests*. And it came to pass as they went they were cleansed. And one of them, when he saw that he was healed, turned back with a loud voice glorifying God, and fell upon his face at His feet, giving Him thanks: and he was a Samaritan. And Jesus answering said, Were not the ten cleansed? but where are the nine? Were there none found that returned to give glory to God save this stran-

ger? And He said unto him, Arise and go thy way : thy faith hath saved thee.

And being asked by the Pharisees when the kingdom of God cometh He answered them and said, The kingdom of God cometh not with observation, neither shall they say, Lo, here ! or, there ! for lo, the kingdom of God is within you. And He said unto the disciples, The days will come when ye shall desire to see one of the days of the Son of Man and ye shall not see it. And they shall say to you, Lo, there ! Lo, here ! go not away, nor follow after them. For as the lightning, when it lighteneth out of the one part under the heaven, shineth unto the other part under heaven, so shall the Son of Man be. But first must He suffer many things and be rejected by this generation. And as it came to pass in the days of Noah, even so shall it be also in the days of the Son of Man : they were eating, they were drinking, they were marrying, they were being given in marriage, until the day that *Noah entered into the ark*, and the flood came, and destroyed them all. Likewise even as it came to pass in the days of Lot : they were eating, they were drinking, they were buying, they were selling, they were planting, they were building : but in the day that Lot went out from Sodom, *it rained fire and brimstone* from heaven and destroyed them all. After the same manner shall it be in the day that the Son of Man is revealed. In that day he who shall be on the housetop, and his goods in the house, let him not go down to take them away, and he that is in the field likewise *let him not return back*. Remember Lot's wife. Whosoever shall seek to gain his life shall lose it, but whosoever shall lose his life shall preserve it. I say unto you, In that night there shall be two men on one bed, the one shall be taken and

the other shall be left : there shall be two women grinding together, the one shall be taken and the other shall be left. And they answering say unto Him, Where, Lord ? And He said unto them, Where the body is, thither will the eagles also be gathered together.

And He spake a parable unto them to the end that they ought always to pray and not to lose courage ; saying, There was in a city a judge who feared not God and regarded not man. And there was a widow in that city and she came oft unto him, saying, Avenge me of mine adversary. And he would not for a while, but afterward he said within himself, Though I fear not God nor regard man, yet at least because this widow troubleth me I will avenge her, lest at last by her coming she wear me out. And the Lord said, Hear what the unrighteous judge saith : and shall not God avenge His elect who cry to Him day and night, and He is longsuffering over them ? I say unto you that He will avenge them speedily. Howbeit when the Son of Man cometh shall He find the faith on the earth ?

And He spake also this parable unto certain who trusted in themselves that they were righteous and set all others at nought. Two men went up into the temple to pray, one a Pharisee and the other a tax-collector. The Pharisee having taken up his position prayed thus with himself, God, I thank Thee that I am not as the rest of men, extortioners, unjust, adulterers, or even as this tax-collector : I fast twice in the week, I give tithes of all that I get. But the tax-collector standing afar off would not so much as lift up his eyes unto heaven, but smote his breast, saying, God, be merciful to me the sinner. I say unto you, This man went down to his house justified rather than the other ; for every one that

exalteth himself shall be humbled, but he that humbleth himself shall be exalted.

And they brought unto Him also their babes that He should touch them : but when the disciples saw it they rebuked them. But Jesus called them unto Him, saying, Suffer the little children to come unto Me and forbid them not, for to such belongeth the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein.

And a certain ruler asked Him, saying, Good Master, what shall I do to inherit eternal life? And Jesus said unto him, Why callest thou Me good? none is good, save God alone. Thou knowest the commandments, *Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honor thy father and mother.* And he said, All these things have I observed from my youth up. And when Jesus heard it He said unto him, One thing thou lackest yet : sell all that thou hast and distribute unto the poor, and thou shalt have treasure in heaven, and come follow Me. But when he heard these things he became exceeding sorrowful, for he was very rich. And Jesus seeing him said, How hardly shall they that have riches enter into the kingdom of God : for it is easier for a camel to enter in through a needle's eye than for a rich man to enter into the kingdom of God. And they that heard it said, Then who can be saved? But He said, The things which are impossible with men are possible with God. And Peter said, Lo, we have left our own and followed Thee. And He said unto them, Verily I say unto you, There is no man that hath left house or wife or brethren or parents or children for the kingdom of God's sake, who shall not receive

manifold more in this time and in the world to come eternal life.

And He took unto Him the twelve, and said unto them, Behold, we go up to Jerusalem, and all the things that are written by the prophets shall be accomplished unto the Son of Man: for He shall be delivered up unto the Gentiles and shall be mocked and shamefully entreated and spit upon, and they shall scourge and kill Him, and the third day He shall rise again. And they understood none of these things, and this saying was hid from them, and they perceived not the things that were said.

And it came to pass as He drew nigh unto Jericho a certain blind man sat by the wayside begging. And hearing a multitude going by he enquired what this meant: and they told him that Jesus the Nazarene passeth by. And he cried, saying, Jesus, Thou Son of David, have mercy on me. And they that went before rebuked him that he should hold his peace: but he cried out the more a great deal, Thou Son of David, have mercy on me. And Jesus stood, and commanded him to be brought unto Him. And when he was come near He asked him, What wilt thou that I should do unto thee? And he said, Lord, that I may receive my sight. And Jesus said unto him, Receive thy sight: thy faith hath saved thee. And immediately he received his sight, and followed Him, glorifying God. And all the people when they saw it gave praise unto God.

And He entered and was passing through Jericho. And behold, a man called by name Zacchæus, and he was a chief tax-collector, and he was rich: and he sought to see Jesus who He was, and could not for the crowd because he was little of stature. And he ran on

before and climbed up into a sycamore tree to see Him, for He was to pass that way. And when Jesus came to the place, He looked up and said unto him, Zacchæus, make haste and come down, for to-day I must abide at thy house. And he made haste and came down, and received Him joyfully. And when they saw it they all murmured, saying, He is gone in to lodge with a man that is a sinner. And Zacchæus stood and said unto the Lord, Behold, Lord, the half of my goods I give to the poor, and if I have wrongfully exacted aught of any man I restore fourfold. And Jesus said unto him, To-day is salvation come to this house, forasmuch as he also is a son of Abraham : for the Son of Man came to seek and to save that which was lost.

And as they heard these things He added and spake a parable, because He was nigh to Jerusalem, and because they supposed that the kingdom of God was immediately to be manifested : He said therefore, A certain nobleman went into a far country to receive for himself a kingdom and to return. And he called ten servants of his and gave them ten pounds and said unto them, Trade ye herewith till I come. But his citizens hated him, and sent an ambassage after him, saying, We will not that this man reign over us. And it came to pass when he was come back again, having received the kingdom, that he commanded these servants unto whom he had given the money to be called to him, that he might know what they had gained by trading. And the first came before him, saying, Lord, thy pound hath made ten pounds more. And he said unto him, Well done, thou good servant, because thou wast found faithful in a very little, have thou authority over ten cities. And the second came, saying, Thy pound, Lord, hath made five pounds.

And he said unto him also, Be thou also over five cities. And another came, saying, Lord, behold, here is thy pound which I kept laid up in a napkin : for I feared thee because thou art an austere man, thou takest up that thou layedst not down and reapest that thou didst not sow. He saith unto him, Out of thine own mouth will I judge thee, thou wicked servant : thou knewest that I am an austere man, taking up that I laid not down and reaping that I did not sow ? And wherefore gavest thou not my money into the bank ? and I at my coming should have required it with interest. And he said unto them that stood by, Take away from him the pound and give it unto him that hath the ten pounds :—and they said unto him, Lord, he hath ten pounds :—I say unto you, that unto every one that hath shall be given, but from him that hath not, even that which he hath shall be taken away from him. Howbeit these mine enemies who would not that I should reign over them bring hither and slay them before me. And when He had thus spoken He went on before, going up to Jerusalem.

And it came to pass when He drew nigh unto Bethphage and Bethany at the mount that is called the mount of Olives, He sent two of the disciples, saying, Go your way into the village over against you, in the which as ye enter ye shall find a colt tied, whereon no man ever yet sat ; loose him and bring him. And if any one ask you, Why do ye loose him ? thus shall ye say, The Lord hath need of him. And they that were sent went away and found even as He had said unto them. And as they were loosing the colt the owners thereof said unto them, Why loose ye the colt ? And they said, The Lord hath need of him. And they brought him to Jesus, and they threw their garments upon the colt, and set Jesus there-

on : and as He went they spread their garments in the way. And as He was now drawing nigh at the descent of the mount of Olives the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works which they had seen ; saying,

Blessed is He that cometh,

The King, in the Name of the Lord :

Peace in heaven

And glory in the highest.

And some of the Pharisees from the multitude said unto Him, Master, rebuke thy disciples. And He answered and said, I tell you that, if these shall hold their peace, the stones will cry out. And when He drew nigh, He saw the city and wept aloud over it, saying, If thou hadst known in this day, even thou, the things which be-long unto peace—but as it really is they are hid from thine eyes. For the days shall come upon thee when thine enemies shall cast up a bank about thee and compass thee round and keep thee in on every side, and *shall dash* thee to the ground and *thy children* within thee, and shall not leave in thee one stone upon another, because thou knewest not the time of thy visitation. And He entered into the temple and began to cast out them that sold, saying unto them, It is written, *And My house shall be a house of prayer*, but ye have made it *a den of robbers*.

And He was teaching daily in the temple : but the chief priests and the scribes and the principal men of the people sought to destroy Him, and they could not find what they might do, for the people all hung upon Him, listening.

FIFTH MAIN DIVISION.

THE SAVIOUR'S CONFLICTS, SUFFERING, AND GLORY.

PART I.

HIS LAST DAYS IN JERUSALEM, AND LAST CONFLICTS WITH HIS FOES.

Chief Priests, Scribes, Elders Question His Authority. Parable, the Wicked Husbandman. The Rejected Corner-Stone—Pharisaic Case of Conscience : Tribute to Cæsar—Sadducees and the Resurrection. David's Son and Lord—Warning against Sham Piety. The Widow's Mites—Destruction of the Temple Foretold. The Times of the Gentiles. The Coming of the Son of Man.
20. 1–21. 38.

AND it came to pass on one of the days as He was teaching the people in the temple and preaching the gospel, there suddenly came upon Him the chief priests and the scribes with the elders, and they spake, saying unto Him, Tell us by what authority thou doest these things or who he is that gave thee this authority. And He answered and said unto them, I also will ask you a question, and tell Me, The baptism of John, was it from heaven, or from men ? And they reasoned with themselves, saying, If we shall say, From heaven, he will say, Why did ye not believe him ? But if we shall say, From men, all the people will stone us ; for they are persuaded that John was a prophet. And they answered that they knew not whence it was. And Jesus said unto them, Neither tell I you by what authority I do these things. And He began to speak unto the people this parable : A man *planted a vineyard*, and let it out to husbandmen, and went into another country for a long time. And at the season he sent unto the husbandmen a servant, that they should give him of the fruit of the

vineyard : but the husbandmen beat him and sent him away empty. And he sent yet another servant : and him also they beat and handled shamefully and sent away empty. And he sent yet a third : and him also they wounded and cast forth. And the lord of the vineyard said, What shall I do ? I will send my beloved son : it may be they will reverence him. But when the husbandmen saw him they reasoned one with another, saying, This is the heir : let us kill him, that the inheritance may be ours : and they cast him forth out of the vineyard and killed him. What therefore will the lord of the vineyard do unto them ? He will come and destroy these husbandmen, and will give the vineyard unto others. And when they heard it they said, Far be it ! But He looked upon them, and said, What then is this that is written,

The stone which the builders rejected,

The same was made the head of the corner ?

Every one that falleth on that stone shall be broken to pieces ; but on whomsoever it shall fall, it will scatter him as dust. And the scribes and the chief priests sought to lay hands on Him in that very hour, and they feared the people, for they perceived that He spake this parable against them. And they watched Him and sent forth spies who feigned themselves to be righteous, that they might take hold of His speech, so as to deliver Him up to the rule and to the authority of the governor. And they asked Him, saying, Master, we know that thou sayest and teachest rightly and acceptest not the person of any, but of a truth teachest the way of God : Is it lawful for us to give tribute unto Cæsar or not ? But He perceived their craftiness and said unto them, Shew Me a denarius : whose image and superscription hath it ? And they said, Cæsar's. And He said unto

them, Then render unto Cæsar the things that are Cæsar's and unto God the things that are God's. And they were not able to take hold of the saying before the people, and they marvelled at His answer and held their peace.

And there came to Him certain of the Sadducees, they who say that there is no resurrection, and they asked Him, saying, Master, Moses wrote unto us, that *if a man's brother die* having a wife, *and he be childless, his brother should take the wife and raise up seed unto his brother.* There were therefore seven brethren : and the first took a wife, and died childless ; and the second and the third took her, and likewise the seven also left no children, and died : afterward the woman also died. In the resurrection therefore whose wife of them shall she be ? for the seven had her to wife. And Jesus said unto them, The sons of this world marry and are given in marriage, but they that are accounted worthy to attain to that world and the resurrection from the dead neither marry nor are given in marriage : for neither can they die any more, for they are equal unto the angels, and are sons of God, being sons of the resurrection. But that the dead are raised even Moses shewed in the place concerning the Bush, when he calleth *the Lord the God of Abraham and the God of Isaac and the God of Jacob* : now He is not the God of the dead, but of the living ; for all live unto Him. And certain of the scribes answering said, Master, thou hast well said : for they durst not any more ask Him any question. And He said unto them, How say they that the Christ is David's son ? For David himself saith in the book of Psalms,

*The Lord said unto my Lord, Sit Thou on My right hand,
Till I make Thine enemies the footstool of Thy feet.*

David therefore calleth Him Lord, and how is He his son ?

And in the hearing of all the people He said unto His disciples, Beware of the scribes who desire to walk in long robes and love salutations in the market-places and chief seats in the synagogues and chief places at feasts, who devour widows' houses and for a pretence make long prayers: these shall receive greater condemnation.

And He looked up and saw them that were casting their gifts into the treasury, rich men. And He saw a certain poor widow casting in thither two mites, and He said, Of a truth I say unto you this poor widow cast in more than they all: for all these did of their superfluity cast in unto the gifts, but she of her want did cast in all the living that she had.

And as some spake of the temple, how it was adorned with goodly stones and offerings, He said, As for these things which ye behold, the days will come in which there shall not be left here one stone upon another, that shall not be thrown down. And they asked Him, saying, Master, when therefore shall these things be, and what shall be the sign when these things are about to come to pass? And He said, Take heed that ye be not led astray: for many shall come in My name, saying, I am He, and, The time is at hand: go ye not after them. And when ye shall hear of wars and tumults, be not terrified: for these things *must needs come to pass* first, but the end is not immediately. Then said He unto them, *Nation shall rise against nation and kingdom against kingdom*, and there shall be great earthquakes and in divers places famines and pestilences, and there shall be terrors and great signs from heaven. But before all these things they shall lay their hands on you and shall persecute you, delivering you up to the synagogues and prisons, bringing you before kings and governors for My name's sake: it

shall turn out unto you as an opportunity to bear testimony. Settle it therefore in your hearts not to meditate beforehand how to answer, for I will give you a mouth and wisdom which all your adversaries shall not be able to withstand or to gainsay. But ye shall be delivered up even by parents and brethren and kinsfolk and friends, and some of you shall they cause to be put to death, and ye shall be hated by all men for My name's sake. And not a hair of your head shall perish. By your stedfastness ye shall win your souls. But when ye see Jerusalem compassed with armies, then know that her desolation is at hand. Then let them that are in Judæa flee unto the mountains, and let them that are in the midst of her depart out, and let not them that are in the country enter therein. For these are *days of vengeance*, that all things which are written may be fulfilled. Woe unto them that are with child and to them that give suck in those days : for there shall be great distress upon the land and wrath unto this people, and they shall fall by the edge of the sword and shall be led captive into all the nations, and *Jerusalem* shall be *trodden down by the Gentiles*, until the times of the Gentiles be fulfilled. And there shall be signs in sun and moon and stars, and upon the earth distress of nations in perplexity for the roaring of the sea and the billows, men fainting for fear and for expectation of the things which are coming on the world ; for *the powers of the heavens shall be shaken*. And then shall they see *the Son of Man coming in a cloud* with power and great glory. But when these things begin to come to pass look up and lift up your heads, because your redemption draweth nigh. And He spake to them a parable : Behold the fig-tree and all the trees : when they now shoot forth, ye see it and know of your own

selves that the summer is now nigh : even so ye also, when ye see these things coming to pass, know ye that the kingdom of God is nigh. Verily I say unto you, This generation shall not pass away till all things be accomplished. Heaven and earth shall pass away : but My words shall not pass away. But take heed to yourselves, lest haply your hearts be overcharged with surfeiting and drunkenness and cares of this life, and that day come on you suddenly as a snare : for so shall it come *upon all them that dwell on the face of all the earth*. But watch ye at every season, making supplication that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of Man.

And every day He was teaching in the temple, and every night He went out and lodged in the mount that is called the mount of Olives : and all the people came early in the morning to Him in the temple to hear Him.

FIFTH MAIN DIVISION.

THE SAVIOUR'S CONFLICTS, SUFFERING, AND GLORY.

PART 2.

THE SAVIOUR'S FINAL SUFFERINGS.

Conspiracy of His Enemies—The Last Supper. Warnings and Farewells. The New Greatness. The Disciples' Danger—The Agony and Betrayal—Peter's Denials. The Trials before the Priests, the Sanhedrin, Pontius Pilate, and Herod. Delivered to be Crucified—The Crucifixion and Death of the Saviour—His Burial.
22. 1-23. 56.

Now the feast of unleavened bread drew nigh, which is called the Passover. And the chief priests and the

scribes sought how they might put Him to death, for they feared the people. And Satan entered into Judas who was called Iscariot, being of the number of the twelve : and he went away and communed with the chief priests and captains, how he might deliver Him unto them. And they were glad and covenanted to give him money. And he consented, and sought opportunity to deliver Him unto them in the absence of the multitude.

And the day of unleavened bread came, on which the passover must be sacrificed : and He sent Peter and John, saying, Go and make ready for us the passover, that we may eat. And they said unto Him, Where wilt Thou that we make ready ? And He said unto them, Behold, when ye are entered into the city there shall meet you a man bearing a pitcher of water ; follow him into the house whereinto he goeth. And ye shall say unto the goodman of the house, The Master saith unto thee, where is the guest-chamber where I shall eat the passover with My disciples ? And he will shew you a large upper room furnished : there make ready. And they went and found as He had said unto them, and they made ready the passover. And when the hour was come, He sat down and the apostles with Him. And He said unto them, Greatly have I desired to eat this passover with you before I suffer : for I say unto you, I shall eat it no more, until it be fulfilled in the kingdom of God. And He received a cup, and when He had given thanks He said, Take this and divide it among yourselves : for I say unto you, I shall not drink from henceforth of the fruit of the vine until the kingdom of God shall come. And He took a loaf and when He had given thanks He brake it and gave to them, saying, This

is My Body [which is given for you : this do in remembrance of Me. And the cup in like manner after supper, saying, This cup is the New *Covenant* in My *Blood*, that which is poured out for you].* But behold, the hand of him that betrayeth Me is with Me on the table : for the Son of Man indeed goeth as it hath been determined, but woe unto that man through whom He is betrayed ! And they began to question among themselves, which of them it was then that should do this thing. And there arose also a contention among them, which of them is accounted to be greatest. And He said unto them, The kings of the Gentiles have lordship over them and they that have authority over them are called Benefactors. But ye shall not be so, but he that is the greater among you, let him become as the younger ; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat or he that serveth ? is not he that sitteth at meat ? but I am in the midst of you as he that serveth. But ye are they who have continued with Me in My trials : and I appoint unto you, even as My Father appointed unto Me, a kingdom, so that ye may eat and drink at My table in My kingdom, and sit on thrones judging the twelve tribes of Israel. Simon, Simon, behold, Satan obtained you by asking, that he might sift you as wheat : but I made supplication for thee, that thy faith fail not : and do thou, when once thou hast turned again, stablish thy brethren. And he said unto Him, Lord, with Thee I am ready to go both to prison and to death. And He said, I tell thee, Peter, the cock shall not crow this day until thou shalt thrice deny that thou knowest Me. And He said unto them, When I sent

* A very early interpolation, omitted by "Western" documents alone.

you forth without purse and wallet and shoes, lacked ye any thing? And they said, Nothing. And He said unto them, But now he that hath a purse, let him take it, and likewise a wallet; and he that hath none, let him sell his cloak and buy a sword. For I say unto you that this which is written must be fulfilled in Me, *And He was reckoned with transgressors*: for that which concerneth Me hath fulfilment. And they said, Lord, behold, here are two swords. And He said unto them, It is enough.

And He came out and went as His custom was unto the mount of Olives; and the disciples also followed Him. And when He was at the place He said unto them, Pray that ye enter not into temptation. And He tore Himself away from them about a stone's cast, and kneeled down and prayed, saying, Father, if Thou be willing, remove this cup from Me: nevertheless not My will, but Thine, be done. [And there appeared unto Him an angel from heaven, strengthening Him. And being in an agony He prayed more earnestly: and His sweat became as it were great drops of blood falling down upon the ground.]* And when He rose up from His prayer He came unto the disciples and found them sleeping for sorrow, and said unto them, Why sleep ye? rise and pray, that ye enter not into temptation. While He yet spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them, and he drew near unto Jesus to kiss Him. But Jesus said unto him, Judas, betrayest thou the Son of Man with a kiss? And

* Interpolation, probably "Western" in origin. A fragment from the traditions which were locally current beside the canonical Gospels. These verses and the first sentence of xxiii. 34 may be safely called the most precious among the remains of this Evangelic tradition which were rescued from oblivion by the scribes of the second century.

when they that were about Him saw what would follow they said, Lord, shall we smite with the sword? And a certain one of them smote the servant of the high priest and struck off his right ear. But Jesus answered and said, Suffer ye thus far: and He touched his ear and healed him. And Jesus said unto the chief priests and captains of the temple and elders who were come against Him, Are ye come out as against a robber with swords and staves? When I was daily with you in the temple ye stretched not forth your hands against Me: but this is your hour and the power of darkness.

And they seized Him and led Him away, and brought Him into the high priest's house: but Peter followed afar off. And when they had kindled a fire in the midst of the court and had sat down together Peter sat in the midst of them. And a certain maid seeing him as he sat in the light of the fire, and looking stedfastly upon him, said, This man also was with him: but he denied, saying, Woman, I know Him not. And after a little while another saw him, and said, Thou also art one of them: but Peter said, Man, I am not. And after the space of about one hour another confidently affirmed, saying, Of a truth this man also was with him, for he is a Galilean: but Peter said, Man, I know not what thou sayest. And immediately while he yet spake the cock crew. And the Lord turned and looked upon Peter, and Peter remembered the word of the Lord, how that He said unto him, Before the cock crow this day, thou shalt deny Me thrice. And he went out and wept bitterly. And the men that held Him mocked Him and beat Him, and blindfolded Him and asked Him, saying, Prophecy, Who is he that struck thee? And many other things spake they against Him, reviling Him. And as soon as it

was day, the assembly of the elders of the people was gathered together, both chief priests and scribes, and they led Him away into their Sanhedrin, saying, If thou art the Christ, tell us. But He said unto them, If I tell you ye will not believe : and if I ask you ye will not answer. But from henceforth shall *the Son of Man* be seated at the right hand of the power of God. And they all said, Art thou then the Son of God ? And He said unto them, Ye say it, for I am. And they said, What further need have we of witness ? for we ourselves have heard from his own mouth. And the whole company of them rose up and brought Him before Pilate. And they began to accuse Him, saying, We found this man perverting our nation and forbidding to give tribute to Cæsar and saying that he himself is Christ a king. And Pilate asked Him, saying, Art thou the King of the Jews ? And He answered him and said, Thou sayest. And Pilate said unto the chief priests and the multitudes, I find no fault in this man. But they were the more urgent, saying, He stirreth up the people, teaching throughout all Judæa, and beginning from Galilee even unto this place. But when Pilate heard it he asked whether the man were a Galilæan, and when he knew that He was of Herod's jurisdiction he sent Him unto Herod, who himself also was at Jerusalem in these days. Now when Herod saw Jesus he was exceeding glad, for he was of a long time desirous to see Him because he had heard concerning Him, and he hoped to see some miracle done by Him. And he questioned Him in many words ; but He answered him nothing. And the chief priests and the scribes stood, vehemently accusing Him. And Herod with his soldiers set Him at nought and mocked Him and arraying Him in gorgeous apparel sent Him back to Pilate. And Herod and Pilate became friends with each

other that very day : for before they were at enmity between themselves. And Pilate called together the chief priests and the rulers and the people and said unto them, Ye brought unto me this man as one that perverteth the people ; and behold, I, having examined him before you, found no fault in this man touching those things whereof ye accuse him : no, nor yet Herod, for he sent him back unto us ; and behold, nothing worthy of death hath been done by him. I will therefore chastise him and release him. But they cried out all together, saying, Away with this man, and release unto us Barabbas : one who for a certain insurrection made in the city and for murder was cast into prison. And Pilate spake unto them again, desiring to release Jesus. But they shouted, saying, Crucify, crucify him. And he said unto them the third time, Why, what evil hath this man done ? I have found no cause of death in him : I will therefore chastise him and release him. But they were urgent with loud voices, asking that He might be crucified, and their voices prevailed. And Pilate gave sentence that what they asked for should be done : and he released him that for insurrection and murder had been cast into prison, whom they asked for ; but Jesus he delivered up to their will.

And when they led Him away, they laid hold upon one Simon of Cyrene, coming from the country, and laid on him the cross, to bear it after Jesus. And there followed Him a great multitude of the people and of women who bewailed and lamented Him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for Me ; but weep for yourselves and for your children, for behold, the days are coming, in which they shall say, Blessed are the barren and the wombs that never bare and the breasts that never gave suck. Then shall they begin to say to the mountains, *Fall on us, and to the hills,*

Cover us : for if they do these things in the green tree, what shall be done in the dry ? And there were also two others, malefactors, led with Him to be put to death. And when they came unto the place which is called The Skull, there they crucified Him and the malefactors, one on the right hand and the other on the left. [And Jesus said, Father, forgive them ; for they know not what they do.]* And *parting His garments among them they cast lots*. And the people stood *beholding*. And the rulers also *scoffed* at Him, saying, He saved others, let him save himself, if this is the Christ of God, His chosen. And the soldiers also mocked Him, coming to Him, offering Him *vinegar*, and saying, If thou art the King of the Jews, save thyself. And there was also a superscription over Him, THIS IS THE KING OF THE JEWS. And one of the malefactors who were hanged railed on Him, saying, Art not thou the Christ ? save thyself and us. But the other answered and rebuking him said, Dost thou not even fear God, seeing thou art in the same condemnation ? And we indeed justly, for we are receiving the due reward of our deeds : but this man hath done nothing amiss. And he said, Jesus, remember me when Thou comest into Thy kingdom. And He said unto him, Verily I say unto thee, To-day shalt thou be with Me in Paradise. And it was now about the sixth hour and a darkness came over the whole land until the ninth hour, the sun's light failing, and the veil of the temple was rent in the midst. And Jesus

* Interpolation, probably "Western" in origin. "Few verses of the Gospels bear in themselves a surer witness to the truth of what they record than this first of the Words from the Cross ; but it need not therefore have belonged originally to the book in which it is now included. We cannot doubt that it comes from an extraneous source."

—Westcott and Hort,

crying with a loud voice said, Father, *into Thy hands I commend My spirit*: and having said this He breathed out His life. And when the centurion saw what was done he glorified God, saying, Certainly this was a righteous man. And all the multitudes that came together to this sight, when they beheld the things that were done, returned smiting their breasts. And all His *acquaintance stood afar off* and the women that followed with Him from Galilee, seeing these things.

And behold, a man named Joseph, who was a counsellor, a good man and a righteous (he had not consented to their counsel and deed), of Arimathæa, a city of the Jews, who was looking for the kingdom of God, this man went to Pilate, and asked for the body of Jesus, and took it down and wrapped it in a linen cloth, and laid Him in a tomb that was hewn in stone, where never man had yet lain. And it was the day of the Preparation, and the sabbath drew on. And the women, who had come with Him out of Galilee, followed after, and beheld the tomb and how His body was laid, and returned and prepared spices and ointments.

FIFTH MAIN DIVISION.

THE SAVIOUR'S CONFLICTS, SUFFERING, AND GLORY.

PART 3.

THE SAVIOUR'S GLORY.

The Resurrection. Herald Angels—The Revelation of the Risen Saviour to Two Disciples at Emmaus and to the Eleven. His Last Instructions and Promise—His Ascension. The Joy of the Disciples. 24. 1-53.

AND on the sabbath they rested according to the commandment, but on the first day of the week at early

dawn they came unto the tomb, bringing the spices which they had prepared. And they found the stone rolled away from the tomb, and entered in and found not the body [of the Lord Jesus.]* And it came to pass while they were perplexed thereabout, behold, two men stood by them in dazzling apparel. And as they were affrighted and bowed down their faces to the earth, they said unto them, *Why seek ye the Living among the dead?* [He is not here, but is risen].* Remember how He spake unto you when He was yet in Galilee, saying that the Son of Man must be delivered up into the hands of sinful men and be crucified and the third day rise again. And they remembered His words, and returned from the tomb and told all these things to the eleven and to all the rest. Now they were Mary Magdalene and Joanna and Mary the mother of James : and the other women with them told these things unto the apostles. And these words appeared in their sight as idle talk, and they disbelieved them. [But Peter arose and ran unto the tomb ; and stooping and looking in he seeth the linen cloths by themselves ; and he departed to his home, wondering at that which was come to pass.]*

And behold, two of them were going that very day to a village named Emmaus, which was threescore furlongs from Jerusalem, and they communed with each other of all these things which had happened. And it came to pass while they communed and questioned together, that Jesus Himself drew near and went with them, but their eyes were holden that they should not know Him. And He said unto them, What words are these that ye exchange one with another as ye walk? And one of them, named Cleopas, answering said unto Him, Dost thou

* Very early interpolation, omitted by " Western " documents only.

alone sojourn in Jerusalem and not know the things which are come to pass there in these days? And He said unto them, What things? And they said unto Him. The things concerning Jesus the Nazarene, who was a prophet mighty in deed and word before God and all the people, and how the chief priests and our rulers delivered Him up to be condemned to death and crucified Him. But we hoped that it was He who should redeem Israel : yea and beside all this, it is now the third day since these things came to pass. Moreover certain women of our company amazed us, having been early at the tomb and not finding His body, they came saying that they had also seen a vision of angels, who said that He was alive. And certain of them that were with us went to the tomb, and found it even so as the women had said, but Him they saw not. And He said unto them, O foolish men and slow of heart to believe after all that the prophets have spoken : behoved it not the Christ to suffer these things and to enter into His glory? And beginning from Moses and from all the prophets He interpreted to them in all the scriptures the things concerning Himself. And they drew nigh unto the village whither they were going, and He made as though He would go farther. And they constrained Him, saying, Abide with us, for it is toward evening and the day is now far spent. And He went in to abide with them. And it came to pass when He had sat down with them to meat He took the loaf and blessed it and brake and gave to them : and their eyes were opened and they knew Him ; and He vanished out of their sight. And they said one to another, Was not our heart burning within us while He spake to us in the way, while He opened to us the scriptures? And they rose up

that very hour and returned to Jerusalem, and found the eleven gathered together and them that were with them, saying, The Lord is risen indeed and hath appeared to Simon. And they rehearsed the things that happened in the way and how He was known to them in the breaking of the bread. And as they spake these things He Himself stood in the midst of them [and saith unto them, Peace be unto you].* But they were terrified and affrighted and supposed that they beheld a spirit. And He said unto them, Why are ye troubled, and wherefore do questionings arise in your heart? See My hands and My feet that it is I Myself: handle Me and see, for a spirit hath not flesh and bones as ye behold Me having. [And when He had said this He shewed them His hands and His feet.]* And while they still disbelieved for joy and wondered He said unto them, Have ye here anything to eat? And they gave Him a piece of a broiled fish: and He took it and did eat before them. And He said unto them, These are My words which I spake unto you while I was yet with you, how that all things must needs be fulfilled which are written in the law of Moses and the prophets and the psalms concerning Me. Then opened He their mind that they might understand the scriptures, and He said unto them, Thus it is written, that the Christ should suffer and rise again from the dead the third day, and that repentance for remission of sins should be preached in His name unto all the nations,—beginning from Jerusalem: ye are witnesses of these things. And behold, I send forth the promise of My Father upon you: but tarry ye in the city until ye be clothed with power from on high.

And He led them out until they were over against

* See note p. 208.

Bethany, and He lifted up His hands and blessed them. And it came to pass while He blessed them He parted from them [and was carried up into heaven].* And they [worshipped Him and]* returned to Jerusalem with great joy, and were continually in the temple, blessing God.

* An interpolation, omitted by "Western" documents, probably inserted because it was thought that the separation from the disciples at the close of the Gospel must be the Ascension. The Ascension apparently did not come within the intended scope of the Gospel: "its true place was at the head of the Acts of the Apostles, as the preparation for the Day of Pentecost, and thus the beginning of the history of the Church."—Westcott and Hort.

THE ACTS OF THE APOSTLES.

On Luke, see page 128.

The book of Acts is a continuation of the Gospel according to Luke, by the same writer, and addressed to the same Theophilus. It tells how the work begun by the Lord Jesus was gradually spread over the world by His disciples, aided by the Holy Spirit ; how the Salvation destined for Israel, and first offered to Israel as God's called Missionaries to the rest of the world, was carried to the Gentiles by the Apostles, who continued the work of their Ascended Lord and were guided by the Holy Spirit whom He promised and sent. It shows how the Church was planted in Jerusalem, then in Judæa, in Samaria, in Syria, in Asia Minor, in Greece, in Rome, and the West. Each widening of the circle resulted from what went before, and every hindrance was turned into help. The book has been well called the Gospel of the Holy Spirit : His Presence and Power are recognized at every turn in this history of the Planting and Training of the early Church.

THE ACTS OF THE APOSTLES.

PROLOGUE, I. I-14.

The Work and Teaching of Jesus Continued in that of the Apostles, whom, after His Resurrection, he Authorized to Bear Witness to Him unto the Uttermost Part of the Earth. His Ascension. Abiding in the Upper Room, they Wait for the Promised Spirit. (Easter Day, April 9; Ascension Day, May 18, A.D. 30.)

THE FORMER TREATISE I made, O Theophilus, concerning all that Jesus began both to do and to teach until the day in which He was received up after that He had given commandment through the Holy Spirit unto the apostles whom He had chosen : to whom He also shewed Himself alive after His passion by many infallible proofs, appearing unto them during forty days and speaking the things concerning the kingdom of God. And being assembled together with them, He charged them not to depart from Jerusalem, but to wait for the promise of the Father which "ye heard from me : for John indeed baptized with water ; but ye shall be baptized with the Holy Spirit not many days hence." They therefore when they were come together asked Him, saying, Lord, dost Thou at this time restore the kingdom to Israel? He said unto them, It is not for you to know times or seasons, which the Father hath appointed according to His own choice, but ye shall receive power when the Holy Spirit is come upon you, and ye shall be My witnesses both in Jeru-

saalem and in all Judæa and Samaria and unto the uttermost part of the earth. And when He had said these things, as they were looking, He was taken up, and a cloud received Him out of their sight. And while they were looking stedfastly into heaven as He went, behold, two men were standing by them in white apparel, who also said, Ye men of Galilee, why stand ye looking into heaven? this Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld Him going into heaven. Then returned they unto Jerusalem from the mount called Olivet, which is nigh unto Jerusalem, a sabbath day's journey off. And when they were come in, they went up into the upper chamber where they were abiding, both Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphæus and Simon the Zealot and Judas the brother of James. These all with one accord continued stedfastly in prayer with the women and Mary the mother of Jesus and with His brothers.

FIRST MAIN DIVISION. I. 15-8. 3.

THE FOUNDING AND GROWTH OF THE CHURCH IN JERUSALEM. THE ENMITY OF JEWISH RULERS AND PEOPLE CAUSES A DISPERSION AND THE SPREAD OF THE GOSPEL TO WIDER CIRCLES.

PART I.

MATTHIAS ADDED TO THE TWELVE IN THE PLACE OF JUDAS. I. 15-26.

AND IN THESE DAYS Peter stood up in the midst of the brethren and said (and there was a multitude of persons gathered together, about a hundred and twenty), Brethren,

it was needful that the scripture should be fulfilled which the Holy Spirit spake before by the mouth of David concerning Judas who was guide to them that took Jesus, for he was numbered among us and received his portion in this ministry. Now this man obtained a field with the reward of his iniquity, and falling headlong he burst asunder in the midst, and all his bowels gushed out. And it became known to all the dwellers at Jerusalem, insomuch that in their language that field was called Akeldama, that is, The field of blood. For it is written in the Book of Psalms,

*Let his habitation be made desolate
And let no man dwell therein,*

and

His office let another take.

Of the men therefore who have companied with us all the time that the Lord Jesus went in and went out among us, beginning from the baptism of John unto the day that He was received up from us, of these must one become a witness with us of His resurrection. And they put forward two, Joseph, called Barsabbas, who was surnamed Justus, and Matthias. And they prayed and said, Thou, Lord, who knowest the hearts of all men, shew of these two the one whom Thou hast chosen, to take the place in this ministry and apostleship, from which Judas fell away, that he might go to his own place. And they gave lots for them, and the lot fell upon Matthias, and he was numbered with the eleven apostles.

PART 2.

THE FIRST WHITSUNDAY.

The Risen Ascended Lord Sends the Promised Spirit. The Multitude out of Every Nation under Heaven. Peter's Testimony: Fulfilment of Prophecy, Continued Working of the once Crucified but now Exalted Lord and Christ. Thousands Gladly Receive the Word. The Joyful Growth and Fellowship of the Church. 2. 1-47. (Whitsunday, May 28, A.D. 30.)

AND when the day of Pentecost was now come they were all together in one place, and suddenly there came from heaven a sound as of the rushing of a mighty wind and it filled all the house where they were sitting, and there appeared unto them tongues parting asunder, like as of fire, and it sat upon each one of them, and they were all filled with the Holy Spirit, and began to speak with other tongues as the Spirit gave them utterance. Now there were dwelling at Jerusalem Jews, devout men from every nation under heaven : and when this sound was heard the multitude came together and were confounded, because that every man heard them speaking in his own language : and they were all amazed and marvelled, saying, Behold, are not all these who speak Galilæans? And how hear we every man in our own language wherein we were born? Parthians and Medes and Elamites, and the dwellers in Mesopotamia, in Judæa and Cappadocia, in Pontus and Asia, in Phrygia and Pamphylia, in Egypt and the parts of Libya about Cyrene, and sojourners from Rome, both Jews and proselytes, Cretans and Arabians, we do hear them speaking in our tongues the great things of God. And they were all amazed, and were perplexed, saying one to another, What meaneth this? But others mocking said, They are filled with sweet wine. But

Peter standing up with the eleven lifted up his voice and spake forth unto them, saying, Ye men of Judæa and all ye that dwell at Jerusalem, be this known unto you and give ear unto my words. For these are not drunken as ye suppose, for it is but the third hour of the day, but this is that which hath been spoken by the prophet Joel :

And it shall be in the last days, saith God,

*I will pour forth of My Spirit upon all flesh,
And your sons and your daughters shall prophesy,
And your young men shall see visions,
And your old men shall dream dreams :*

*Yea and on My servants and on My handmaidens
In those days will I pour forth of My Spirit,*

And they shall prophesy.

*And I will shew wonders in the heaven above
And signs on the earth beneath,*

*Blood and fire and vapor of smoke :
The sun shall be turned into darkness
And the moon into blood*

*Before the day of the Lord come, the great and notable
day.*

*And it shall be that whosoever shall call on the name
of the Lord shall be saved.*

Ye men of Israel, hear these words. Jesus the Nazarene, a man approved by God unto you by mighty works and wonders and signs which God did by Him in the midst of you, even as ye yourselves know, Him, being delivered up by the determinate counsel and foreknowledge of God, ye by the hand of lawless men did crucify and slay, whom God raised up, having loosed the pangs of death, because it was not possible that He should be holden by it : for David saith concerning Him

*I beheld the Lord always before my face ;
For He is on my right hand, that I should not be
moved.*

*Therefore my heart was glad and my tongue rejoiced,
Moreover my flesh also shall dwell in hope :
Because Thou wilt not leave my soul in Hades,
Neither wilt Thou give Thy Holy One to see corrup-
tion.*

*Thou madest known unto me the ways of life ;
Thou shalt make me full of gladness with Thy
countenance.*

Brethren, I may say unto you freely of the patriarch David, that he both died and was buried and his tomb is with us unto this day : being therefore a prophet, and knowing that God *had sworn with an oath to him* that of *the fruit of his loins one should sit upon his throne*, he foreseeing this spake of the resurrection of the Christ, that *neither was He left in Hades nor did His flesh see corruption*. This Jesus did God raise up, whereof we all are witnesses. Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, He hath poured forth this which ye see and hear. For David ascended not into the heavens, but he saith himself,

*The Lord said unto my Lord, Sit Thou on My right hand
Till I make Thine enemies the footstool of Thy feet.*

Let all the house of Israel therefore know assuredly, that God hath made Him both Lord and Christ, this Jesus whom ye crucified. Now when they heard this they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do? And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ for the remis-

sion of your sins, and ye shall receive the gift of the Holy Spirit : for to you is the promise and to your children and to all *that are afar off, as many as the Lord our God shall call unto Him*. And with many other words he testified, and exhorted them, saying, Save yourselves from this crooked generation. They then that received his word were baptized, and there were added unto them in that day about three thousand souls. And they continued stedfastly in the apostles' teaching and fellowship, in the breaking of the bread and the prayers. And fear came upon every soul, and many wonders and signs were done by the apostles. And all that believed had all things common together, and sold their possessions and goods and parted them to all according as any man had need : and day by day continuing stedfastly with one accord in the temple, and breaking bread at home, they did take their food with gladness and singleness of heart, praising God and having favor with all the people. And the Lord added to them day by day those that were being saved.

PART 3.

THE RULERS OF ISRAEL OPPOSE THEMSELVES.

Healing of the Lame Man. Peter's Testimony. Rejected and Forbidden by the Council. Fresh Gifts of Power and Boldness. 3. 1—4. 31.

Now Peter and John were going up into the temple at the hour of prayer, the ninth hour, and a certain man that was lame from his mother's womb was being carried, whom they laid daily at the door of the temple which is called Beautiful, to ask alms of them that entered into the temple ; who seeing Peter and John about to go into

the temple asked to receive an alms. And Peter fastening his eyes upon him, with John, said, Look on us. And he gave heed unto them, expecting to receive something from them. But Peter said, Silver and gold have I none, but what I have, that I give thee : In the name of Jesus Christ the Nazarene, walk. And he took him by the right hand and raised him up : and immediately his feet and his ankle-bones received strength, and leaping up he stood and began to walk, and entered with them into the temple, walking and leaping and praising God. And all the people saw him walking and praising God, and they recognized him that it was he who sat for alms at the Beautiful Gate of the temple, and they were filled with wonder and amazement at that which had happened unto him.

And as he held Peter and John all the people ran together unto them in the porch that is called Solomon's, greatly wondering. And when Peter saw it he answered unto the people, Ye men of Israel, why marvel ye at this man ? or why is it on us that ye fasten your eyes, as though by our own power or godliness we had made him to walk ? *The God of Abraham and of Isaac and of Jacob, the God of our fathers*, hath glorified His Servant Jesus, whom ye delivered up and denied before the face of Pilate, when he had determined to release Him : but ye denied the Holy and Righteous One, and asked for a murderer to be granted unto you, and killed the Author of Life, whom God raised from the dead, whereof we are witnesses. And by faith in His name hath His name made this man strong, whom ye behold and know, yea, the faith which is through Him hath given him this perfect soundness in the presence of you all. And now, brethren, I know that in ignorance ye did it, as did also your rulers. But the things which God foreshewed by the mouth of all the

prophets, that His Christ should suffer, He thus fulfilled. Repent ye therefore and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord, and that He may send the Christ who hath been appointed for you, Jesus, whom the heaven must receive until the times of restoration of all things, whereof God spake by the mouth of His holy prophets who have been from of old. Moses indeed said, *A prophet shall the Lord God raise up unto you from among your brethren, like unto me ; to him shall ye hearken in all things whatsoever he shall speak unto you. And it shall be, that every soul which shall not hearken unto that prophet shall be utterly destroyed from among the people.* Yea and all the prophets from Samuel and them that followed after, as many as have spoken, they also told of these days. Ye are the sons of the prophets and of the covenant which God made with your fathers, saying unto Abraham, *And in thy seed shall all the families of the earth be blessed.* Unto you first God, having raised up His Servant, sent Him blessing you in turning away every one of you from your iniquities. And as they spake unto the people, the chief priests and the captain of the temple and the Sadducees came upon them, being sore troubled because they taught the people and proclaimed in Jesus the resurrection from the dead, and laid hands on them and put them in ward unto the morrow, for it was now eventide. But many of them that heard the word believed, and the number of the men came to be about five thousand.

And it came to pass on the morrow, that their rulers and elders and scribes were gathered together in Jerusalem (and Annas the high priest and Caiaphas and John and Alexander, and as many as were of the kindred of

the high priest), and when they had set them in the midst, they enquired, By what power or in what name have ye done this? Then Peter filled with the Holy Spirit said unto them, Ye rulers of the people, and elders, if we this day are examined concerning a good deed done to an impotent man, by what means this man is made whole, be it known unto you all, and to all the people of Israel, that in the name of Jesus Christ the Nazarene, whom ye crucified, whom God raised from the dead, in Him doth this man stand here before you whole. He is *the stone which was set at nought of you the builders, which was made the head of the corner.* And in none other is there salvation, for neither is there any other name under heaven, that is given among men, wherein we must be saved. Now when they beheld the boldness of Peter and John, and had perceived that they were unlearned and ignorant men, they marvelled, and they recognized them that they had been with Jesus, and seeing the man that was healed standing with them, they had nothing to say against it. But when they had commanded them to go aside out of the Sanhedrin, they conferred among themselves, saying, What shall we do to these men? for that indeed a notable sign hath been wrought through them is manifest to all that dwell in Jerusalem, and we cannot deny it: but that it spread no further among the people, let us threaten them that they speak henceforth to no man in this name. And they called them and charged them not to speak at all nor teach in the name of Jesus. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you rather than unto God judge ye, for we cannot but speak the things which we saw and heard. And they, when they had further threatened them, let them go, finding nothing how they

might punish them, because of the people, for all men were glorifying God for that which was done : for the man was more than forty years old, on whom this sign of healing was wrought.

And being let go they came to their own company, and reported all that the chief priests and the elders had said unto them. And they, when they heard it, lifted up their voice to God with one accord, and said, O Lord, Thou that *didst make the heaven and the earth and the sea and all that in them is*, who by the Holy Spirit by the mouth of our father David Thy servant didst say,

Why did the Gentiles rage

And the peoples imagine vain things ?

The kings of the earth set themselves in array

And the rulers were gathered together

Against the Lord and against His Christ.

For of a truth in this city against Thy holy Servant Jesus, whom Thou didst anoint, both Herod and Pontius Pilate with *the Gentiles* and *the peoples* of Israel were gathered together, to do whatsoever Thy hand and Thy counsel foreordained to come to pass. And now, Lord, look upon their threatenings, and grant unto Thy servants to speak Thy word with all boldness, while Thou stretchest forth Thy hand to heal, and signs and wonders are done through the name of Thy holy Servant Jesus. And when they had prayed the place was shaken wherein they were gathered together, and they were all filled with the Holy Spirit, and spake the word of God with boldness.

PART. 4.

THE BELIEVERS' UNITY AND LIFE OF LOVE. SELFISH FALSEHOOD
JUDGED. 4. 32-5. 11.

AND the multitude of them that believed were of one heart and soul, and not one of them said that aught of the things which he possessed was his own, but they had all things common. And with great power gave the apostles their witness of the resurrection of the Lord Jesus, and great grace was upon them all. For neither was there among them any that lacked: for as many as were possessors of lands or houses sold them and brought the prices of the things that were sold and laid them at the apostles' feet: and distribution was made unto each according as any one had need. And Joseph who by the apostles was surnamed Barnabas, which is, being interpreted, Son of Exhortation, a Levite, a man of Cyprus by race, having a field, sold it and brought the money and laid it at the apostles' feet.

But a certain man named Ananias, with Sapphira his wife, sold a possession and kept back part of the price, his wife also being privy to it, and brought a certain part and laid it at the apostles' feet. But Peter said, Ananias, why hath Satan filled thy heart to lie to the Holy Spirit and to keep back part of the price of the land? Whiles it remained did it not remain thine own, and after it was sold was it not in thy power? How is it that thou hast conceived this thing in thy heart? thou hast not lied unto men but unto God. And Ananias hearing these words fell down and expired: and great fear came upon all that heard it. And the young men arose and wrapped him round and carried him out and buried

him. And it was about the space of three hours after, when his wife, not knowing what was done, came in. And Peter answered unto her, Tell me whether ye sold the land for so much. And she said, Yea, for so much. But Peter said unto her, How is it that ye have agreed together to try the Spirit of the Lord? behold, the feet of them that have buried thy husband are at the door and shall carry thee out. And she fell down immediately at his feet and expired: and the young men came in and found her dead, and they carried her out and buried her by her husband. And great fear came upon the whole church and upon all that heard these things.

PART 5.

INCREASING ENMITY OF THE HEADS OF ISRAEL, AND BOLDER PREACHING OF JESUS AS THE CHRIST. MULTITUDES OF BELIEVERS ADDED TO THE LORD. 5. 12-42.

AND by the hands of the apostles were many signs and wonders wrought among the people; and they were all with one accord in Solomon's porch: but of the rest durst no man join himself to them: howbeit the people magnified them, and believers were the more added to the Lord, multitudes both of men and women; insomuch that they even carried out the sick into the streets and laid them on beds and couches, that, as Peter came by, at the least his shadow might overshadow some one of them. And there also came together the multitude from the cities round about Jerusalem, bringing sick folk and them that were vexed with unclean spirits, and they were healed every one.

But the high priest rose up, and all they that were with him, which is the sect of the Sadducees, and they were

filled with jealousy and laid hands on the apostles and put them in public ward. But an angel of the Lord by night opened the prison doors and brought them out and said, Go ye and stand and speak in the temple to the people all the words of this Life. And when they heard this they entered into the temple about daybreak and taught. But the high priest came, and they that were with him, and called the Sanhedrin together and indeed all the senate of the children of Israel, (that is, the full Sanhedrin,) and sent to the prison-house to have them brought. But the officers that came found them not in the prison, and returned and told, saying, The prison-house we found shut in all safety and the keepers standing at the doors, but when we had opened we found no man within. Now when the captain of the temple and the chief priests heard these words, they were much perplexed concerning them whereunto this would grow. And there came one and told them, Behold, the men whom ye put in the prison are in the temple standing and teaching the people. Then went the captain with the officers, and brought them, but without violence, for they feared the people, lest they should be stoned : and when they had brought them they set them before the Sanhedrin. And the high priest asked them, saying, We straitly charged you not to teach in this name, and behold, ye have filled Jerusalem with your teaching, and intend to bring this man's blood upon us. But Peter and the apostles answered and said, We must obey God rather than men. The God of our fathers raised up Jesus, whom ye slew, *hanging Him on a tree* : Him did God exalt with His right hand to be a Prince and a Saviour, for to give repentance to Israel and remission of sins. And we are witnesses of these things, and so is the Holy

Spirit whom God hath given to them that obey Him. But they when they heard this were cut to the heart and were minded to slay them. But there stood up one in the Sanhedrin, a Pharisee named Gamaliel, a doctor of the law, had in honor by all the people, and commanded to put the men forth a little while, and said unto them, Ye men of Israel, take heed to yourselves as to these men what ye are about to do. For before these days rose up Theudas, giving himself out to be somebody, to whom a number of men, about four hundred, joined themselves : who was slain, and all, as many as obeyed him, were dispersed and came to nought. After this man rose up Judas of Galilee in the days of the enrolment, and drew away some of the people after him : he also perished, and all, as many as obeyed him, were scattered abroad. And now I say unto you, Refrain from these men and let them alone : (for if this counsel or this work be of men, it will be overthrown : but if it is of God, ye will not be able to overthrow them :) lest haply ye be found even to be fighting against God. And to him they agreed, and when they had called the apostles unto them, they beat them and charged them not to speak in the name of Jesus and let them go. They therefore departed from the presence of the Sanhedrin, rejoicing that they were counted worthy to suffer dishonor for the Name : and every day in the temple and at home they ceased not to teach and to preach the good tidings of the Christ Jesus.

PART 6.

FIRST STEP TOWARDS EXTENSION OF THE GOSPEL TO THE
GENTILES.

Discord between Hellenist and Hebrew Believers Leads to the Choice of the Seven, with Stephen, a Hellenist, at their Head. His Successful Labors, Arrest, Defence, Martyrdom. Persecution Scatters the Church. **6. 1-8. 3.** (About A.D. 35 to 37.)

NOW IN THESE DAYS, when the number of the disciples was multiplying, there arose a murmuring of the Grecian Jews against the Hebrews because their widows were neglected in the daily ministration. And the twelve called the multitude of disciples unto them and said, It is not fit that we should forsake the word of God, and serve tables : but, brethren, look ye out from among you seven men of good report, full of the Spirit and of wisdom, whom we may appoint over this business : but we will continue stedfastly in prayer and in the ministry of the word. And the saying pleased the whole multitude, and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip and Prochorus and Nicanor and Timon and Parmenas and Nicolas a proselyte of Antioch, whom they set before the apostles, and when they had prayed they laid their hands on them.

And the word of God went on increasing, and the number of the disciples multiplied in Jerusalem exceedingly, and a great company of the priests were obedient to the faith.

And Stephen full of grace and power wrought great wonders and signs among the people. But there arose certain of them that were of the synagogue called the synagogue of the Libertines (Jewish freedmen) and of the Cyrenians and of the Alexandrians and of them of Cilicia

and Asia, disputing with Stephen, and they were not able to withstand the wisdom and the Spirit by which he spake. Then they secretly instructed men who said, We have heard him speak blasphemous words against Moses, and against God : and they stirred up the people and the elders and the scribes, and came suddenly upon him and seized him and brought him into the Sanhedrin, and set up false witnesses who said, This man ceaseth not to speak words against this holy place and the law, for we have heard him say that Jesus this Nazarene shall destroy this place and shall change the customs which Moses delivered unto us. And all that sat in the Sanhedrin, fastening their eyes on him, saw his face as it had been the face of an angel.

And the high priest said, Are then these things so ? And he said, Brethren and fathers, hearken. *The God of glory* appeared unto our father Abraham when he was in Mesopotamia before he dwelt in Haran, and said unto him, *Get thee out of thy land and from thy kindred, and come into the land which I shall shew thee* : then came he out of the land of the Chaldæans, and dwelt in Haran. And from thence, when his father was dead, God removed him into this land wherein ye now dwell, and He *did not give* him an inheritance in it, *no, not so much as to set his foot on*, and He promised that He would *give it to him in possession and to his seed after him*, when as yet he had no child. And God spake on this wise, that *his seed should sojourn in a strange land, and that they should bring them into bondage and entreat them evil four hundred years : and the nation to which they shall be in bondage will I judge*, said God, *and after that shall they come forth and serve Me in this place*. And He gave him *the covenant of circumcision* : and so Abraham begat Isaac and *circumcised him the eighth day*, and Isaac

begat Jacob, and Jacob the twelve patriarchs. And the patriarchs, *moved with jealousy against Joseph, sold him into Egypt* : and God was with him, and delivered him out of all his afflictions, and gave him favor and wisdom before Pharaoh king of Egypt, and he made him governor over Egypt and all his house. Now there came a famine over all Egypt and Canaan and great affliction, and our fathers found no sustenance : but when Jacob heard that there was corn in Egypt, he sent forth our fathers the first time : and at the second time, Joseph was made known to his brothers, and Joseph's race became manifest unto Pharaoh. And Joseph sent and called to him Jacob his father and all his kindred, *threescore and fifteen souls*, and Jacob went down into Egypt. And he died, himself and our fathers, and they were carried over unto Shechem and laid in the tomb that Abraham bought for a price in silver of the sons of Hamor in Shechem. But as the time of the promise drew nigh which God vouchsafed unto Abraham, the people grew and multiplied in Egypt, till there arose another king over Egypt, who knew not Joseph. The same dealt subtilly with our race and evil entreated our fathers, that they should cast out their babes so that they might not be preserved alive. At which season Moses was born, and was divinely fair ; and he was nourished three months in his father's house : and when he was cast out, Pharaoh's daughter took him up and nourished him for her own son. And Moses was instructed in all the wisdom of the Egyptians, and was mighty in his words and works. But when he was wellnigh forty years old, it came into his heart to visit his brethren the children of Israel. And seeing one of them suffer wrong, he defended him and avenged him that was oppressed, smiting the Egyptian. And he supposed that his brethren under-

stood how that God by his hand was giving them deliverance ; but they understood not. And the day following he appeared unto them as they strove and sought to reconcile them, saying, *Sirs, ye are brethren ; why do ye wrong one to another ? But he that did his neighbor wrong thrust him away, saying, Who made thee a ruler and a judge over us ? Wouldest thou kill me as thou killedst the Egyptian yesterday ? And Moses fled at this saying, and became a sojourner in the land of Midian, where he begat two sons. And when forty years were fulfilled an angel appeared to him in the wilderness of the mount Sinai, in a flame of fire in a bush : and when Moses saw it he wondered at the sight : and as he drew near to behold, there came a voice of the Lord, I am the God of thy fathers, the God of Abraham and of Isaac and of Jacob. And Moses trembled and durst not behold. And the Lord said unto him, Loose the shoes from thy feet, for the place whereon thou standest is holy ground. I have surely seen the affliction of My people which is in Egypt, and have heard their groaning, and I am come down to deliver them : and now come, I will send thee into Egypt.* This Moses whom they refused, saying, *Who made thee a ruler and a judge ?* him hath God sent to be both a ruler and a deliverer with the hand of the angel who appeared to him in the bush. This man led them forth, having wrought wonders and signs in Egypt and in the Red Sea and in the wilderness forty years. This is that Moses who said unto the children of Israel, *A prophet shall God raise up unto you from among your brethren, like unto me.* This is he that was in the church in the wilderness with the angel who spake to him in the mount Sinai, and with our fathers, who received living oracles to give unto you, to whom our fathers would not be obedient, but thrust him

from them and *turned back* in their hearts *unto Egypt*, saying unto Aaron, *Make us gods who shall go before us : for as for this Moses, who led us forth out of the land of Egypt, we know not what hath become of him.* And they made a calf in those days, and brought a sacrifice unto the idol, and rejoiced in the works of their hands. But God turned and gave them up to serve *the host of heaven*, as it is written in the book of the prophets,

Did ye offer unto Me slain beasts and sacrifices

Forty years in the wilderness, O house of Israel ?

And ye took up the tabernacle of Moloch

And the star of the god Rephan,

The figures which ye made to worship them.

And I will carry you away beyond Babylon.

Our fathers had the tabernacle of the testimony in the wilderness, even as He appointed *who spake unto Moses, that he should make it according to the figure that he had seen*, which tabernacle also our fathers, in their turn, brought in with Joshua *when they entered on the possession* of the nations whom God thrust out before the face of our fathers, unto the days of David ; who found favor in the sight of God and asked to *find a habitation for the God of Jacob*. But Solomon built Him a house. Howbeit the Most High dwelleth not in houses made with hands ; as saith the prophet,

The heaven is My throne,

And the earth the footstool of My feet :

What manner of house will ye build Me ? saith the Lord,

Or what is the place of My rest ?

Did not My hand make all these things ?

Ye *stiffnecked* and *uncircumcised in heart and ears*, ye do always resist the *Holy Spirit*, as your fathers did, so do ye. Which of the prophets did not your fathers

persecute? and they killed them that foretold of the coming of the Righteous One of whom ye have now become betrayers and murderers, ye who received the law as being the ordinances of angels, and kept it not.

Now when they heard these things they were cut to the heart and gnashed on him with their teeth. But he, being full of the Holy Spirit, looked up steadfastly into heaven and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold I see the heavens opened and the Son of Man standing on the right hand of God. But they cried out with a loud voice and stopped their ears, and rushed upon him with one accord, and cast him out of the city and began to stone him. And the witnesses laid down their garments at the feet of a young man named Saul. And they stoned Stephen, calling upon the Lord, and saying, Lord Jesus, receive my spirit: and he kneeled down and cried with a loud voice, Lord, lay not this sin to their charge: and when he had said this he fell asleep. And Saul was consenting unto his death.

And there arose on that day a great persecution against the church which was in Jerusalem; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles. But devout Jews buried Stephen and made great lamentation over him. But Saul laid waste the church, entering into every house, and dragging away men and women committed them to prison.

SECOND MAIN DIVISION. 8. 4-II. 26.

THE SERIES OF PROVIDENTIAL EVENTS BY WHICH THE WAY WAS PREPARED FOR THE TRANSFERENCE OF THE KINGDOM OF GOD FROM ISRAEL TO THE GENTILES.

PART I.

THE GOSPEL CARRIED TO SAMARITANS AND TO AN ETHIOPIAN PROSELYTE.

Philip, One of the Seven, Proclaims the Christ in Samaria. Many Samaritans Receive the Holy Spirit through the Ministry of Peter and John. Led by the Spirit, Philip Baptizes the First Proselyte. 8. 4-40.

THEY therefore that were scattered abroad went about preaching the good tidings of the word. And Philip went down to the city of Samaria and proclaimed unto them the Christ. And the multitudes gave heed with one accord unto the things that were spoken by Philip, when they heard, and saw the signs which he did: for from many of those who had unclean spirits they came out, crying with a loud voice, and many that were palsied and that were lame were healed: and there was much joy in that city. But there was a certain man, Simon by name, who beforetime in the city practised magic, and amazed the people of Samaria, giving out that himself was some great one, to whom they all gave heed from the least to the greatest, saying, This man is that Power of God which is called Great. And they gave heed to him because that of long time he had amazed them with his magic arts. But when they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. And Simon also himself believed, and

being baptized he continued with Philip, and beholding signs and great miracles wrought, he in his turn was amazed.

Now when the apostles who were at Jerusalem heard that Samaria had received the word of God they sent unto them Peter and John, who, when they were come down, prayed for them that they might receive the Holy Spirit : for as yet He was fallen upon none of them, only they had been baptized into the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Spirit. Now when Simon saw that through the laying on of the apostles' hands the Spirit was given he offered them money, saying, Give me also this power that on whomsoever I lay my hands he may receive the Holy Spirit. But Peter said unto him, Thy silver perish with thee, because thou hast thought to obtain the gift of God with money. Thou hast neither part nor lot in this matter, for thy *heart is not right before God*. Repent therefore of this thy wickedness, and pray the Lord if perhaps the thought of thy heart shall be forgiven thee : for I see that thou hast fallen into the gall of bitterness and into *the bond of iniquity*. And Simon answered and said, Pray ye for me to the Lord that none of the things which ye have spoken come upon me. They therefore, when they had solemnly testified and spoken the word of the Lord, returned to Jerusalem, and preached the gospel to many villages of the Samaritans.

But an angel of the Lord spake unto Philip, saying, Arise and go toward the south unto the way that goeth down from Jerusalem unto Gaza : the same is desert. And he arose and went, and behold, a man of Ethiopia, a eunuch of great authority under Candace queen of the Ethiopians, who was over all her treasure, who had come

to Jerusalem for to worship, and he was returning and sitting in his chariot and was reading the prophet Isaiah. And the Spirit said unto Philip, Go near and join thyself to this chariot. And Philip ran to him and heard him reading Isaiah the prophet, and said, Understandest thou what thou readest? And he said, How can I except some one shall guide me? And he besought Philip to come up and sit with him. Now the place of the scripture which he was reading was this,

*He was led as a sheep to the slaughter,
And as a lamb before his shearer is dumb,
So he openeth not his mouth.*

*In his humiliation his judgment was taken away :
His generation who shall declare ?*

For his life is taken from the earth.

And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself or of some other? And Philip opened his mouth and beginning from this scripture preached unto him Jesus. And as they went on the way, they came unto a certain water, and the eunuch saith, Behold, here is water; what doth hinder me to be baptized? And he commanded the chariot to stand still, and they both went down into the water, both Philip and the eunuch, and he baptized him. And when they came up out of the water, the Spirit of the Lord caught away Philip, and the eunuch saw him no more, for he went on his way rejoicing. But Philip was found at Azotus, and passing through he preached the gospel to all the cities till he came to Cæsarea.

PART 2.

THE ASCENDED LORD PREPARES SAUL THE PHARISEE AND PERSECUTOR TO BE THE APOSTLE TO THE GENTILES.

Jesus Appears to Him while He is on the Way as a Persecutor. He is Baptized. Thwarted by Jewish Enmity in His First Preaching to the Jews, He waits at Tarsus. Peaceful Growth of the Church in Judæa, Galilee, and Samaria. 9. 1-31. (About A.D. 35-40.)

BUT Saul, yet breathing threatening and slaughter against the disciples of the Lord, went unto the high priest and asked of him letters to Damascus unto the synagogues, that if he found any that were of the Way, whether men or women, he might bring them bound to Jerusalem. And as he journeyed, it came to pass that he drew nigh unto Damascus, and suddenly there shone round about him a light out of heaven, and he fell upon the earth and heard a voice saying unto him, Saul, Saul, why persecutest thou Me? And he said, Who art Thou, Lord? And he said, I am Jesus whom thou persecutest: but rise and enter into the city, and it shall be told thee what thou must do. And the men that journeyed with him stood speechless, hearing the voice, but beholding no man. And Saul arose from the earth, and when his eyes were opened he saw nothing; and they led him by the hand and brought him into Damascus. And he was three days without sight, and did neither eat nor drink.

Now there was a certain disciple at Damascus, named Ananias, and the Lord said unto him in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise and go to the street which is called Straight, and inquire in the house of Judas for one named Saul, a man of Tarsus, for behold, he prayeth,

and he hath seen in a vision a man named Ananias coming in and laying his hands on him that he might receive his sight. But Ananias answered, Lord, I have heard from many of this man, how great evils he did to Thy saints at Jerusalem : and here he hath authority from the chief priests to bind all that call upon Thy name. But the Lord said unto him, Go thy way, for he is a chosen vessel unto Me to bear My name before the Gentiles and kings and the children of Israel, for I will shew him how many things he must suffer for My name's sake. And Ananias departed and entered into the house, and laying his hands on him said, Brother Saul, the Lord hath sent me, Jesus who appeared unto thee in the way which thou camest, that thou mayest receive thy sight and be filled with the Holy Spirit. And straightway there fell from his eyes as it were scales, and he received his sight, and he arose and was baptized, and he took food and was strengthened.

And he was certain days with the disciples that were at Damascus, and straightway in the synagogues he proclaimed Jesus that He is the Son of God. And all that heard him were amazed and said, Is not this he that in Jerusalem made havoc of them that called on this name, and had come hither for this intent that he might bring them bound before the chief priests? But Saul increased the more in strength and confounded the Jews that dwelt at Damascus, proving that this is the Christ. And when many days were fulfilled, the Jews took counsel together to kill him : but their plot became known to Saul. And they watched the gates also day and night that they might kill him : but his disciples took him by night and let him down through the wall, lowering him in a basket. And when he was come

to Jerusalem he assayed to join himself to the disciples : and they were all afraid of him, not believing that he was a disciple. But Barnabas took him and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that He had spoken to him, and how at Damascus he had preached boldly in the name of Jesus. And he was with them going in and going out at Jerusalem, preaching boldly in the name of the Lord, and he spake and disputed against the Grecian Jews ; but they went about to kill him. And when the brethren knew it they brought him down to Cæsarea and sent him forth to Tarsus.

So the church throughout all Judæa and Galilee and Samaria had peace, being edified ; and, walking in the fear of the Lord and in the comfort of the Holy Spirit, was multiplied.

PART 3.

BY A SERIES OF DIVINE REVELATIONS THE TITLE OF THE GENTILES TO THE GRACE OF GOD IN CHRIST IS REVEALED TO PETER AND THE OTHER APOSTLES.

Peter's Journey to Joppa. Cornelius, a Gentile, is Commanded by an Angelic Vision to Call Him to Cæsarea. In Obedience to a Heavenly Vision Peter Goes to Cornelius and Preaches the Word to Him and His Friends. The Holy Spirit is Bestowed on Them and They are Baptized. Jewish Believers Contend with Peter : His Defence : They Hold Their Peace and Glorify God.
9. 32-11. 18. (A.D. 38-40.)

AND IT CAME TO PASS AS PETER went throughout all parts, he came down also to the saints that dwelt at Lydda. And there he found a certain man named Æneas who had kept his bed eight years, for he was palsied. And Peter said unto him, Æneas, Jesus Christ

healeth thee : arise, and make thy bed : and straightway he arose. And all that dwelt at Lydda and in Sharon saw him, and they turned to the Lord.

Now there was at Joppa a certain disciple named Tabitha, who by interpretation is called Dorcas : this woman was full of good works and almsdeeds which she did. And it came to pass in those days that she fell sick and died : and when they had washed her they laid her in an upper chamber. And as Lydda was nigh unto Joppa the disciples, hearing that Peter was there, sent two men unto him intreating him, Delay not to come on unto us. And Peter arose and went with them : and when he was come they brought him into the upper chamber, and all the widows stood by him weeping and shewing the coats and garments which Dorcas used to make while she was with them. But Peter put them all forth and kneeled down and prayed, and turning to the body he said, Tabitha, arise. And she opened her eyes, and when she saw Peter she sat up. And he gave her his hand and raised her up, and calling the saints and widows he presented her alive. And it became known throughout all Joppa, and many believed on the Lord. And it came to pass that he abode many days in Joppa with one Simon a tanner.

Now a certain man in Cæsarea, Cornelius by name, a centurion of the band called the Italian band, a devout man and one that feared God with all his house, who gave much alms to the people and prayed to God alway, saw in a vision openly, as it were about the ninth hour of the day, an angel of God coming in unto him and saying to him, Cornelius. And he, fastening his eyes upon him and being affrighted, said, What is it, Lord ? And he said unto him, Thy prayers and thine alms are

gone up for a memorial before God : and now send men to Joppa and fetch one Simon who is surnamed Peter : he lodgeth with one Simon a tanner, whose house is by the seaside. And when the angel that spake unto him was departed, he called two of his household-servants and a devout soldier of them that waited on him continually, and having rehearsed all things unto them he sent them to Joppa.

Now on the morrow as they were on their journey and drew nigh unto the city Peter went up upon the housetop to pray, about the sixth hour. And he became hungry and desired to eat : but while they made ready he fell into a trance, and beholdeth the heaven opened and a certain vessel descending, as it were a great sheet, let down by four corners upon the earth, wherein were all manner of four-footed beasts and creeping things of the earth and fowls of the heaven. And there came a voice to him, Rise, Peter, kill and eat. But Peter said, Not so, Lord, for I have never eaten anything that is common and unclean. And a voice came unto him again a second time, What God hath cleansed make not thou common. And this was done thrice, and straightway the vessel was received up into heaven.

Now while Peter was much perplexed in himself what the vision which he had seen might mean, behold, the men that were sent by Cornelius, having made inquiry for Simon's house, stood before the gate and called and asked whether Simon, who was surnamed Peter, were lodging there. And while Peter thought on the vision, the Spirit said, Behold, two men seek thee : but arise and get thee down and go with them, nothing doubting, for I have sent them. And Peter went down to the men and said, Behold, I am he whom ye seek : what is the cause wherefore ye are come ? And they said, Cornelius

a centurion, a righteous man and one that feareth God, and well reported of by all the nation of the Jews, was warned of God by a holy angel to send for thee into his house and to hear words from thee. So he called them in and lodged them.

And on the morrow he arose and went forth with them, and certain of the brethren from Joppa accompanied him. And on the morrow he entered into Cæsarea : and Cornelius was waiting for them, having called together his kinsmen and his near friends. And when it came to pass that Peter entered, Cornelius met him and fell down at his feet and worshipped him. But Peter raised him up, saying, Stand up ; I myself also am a man. And as he talked with him he went in, and findeth many come together, and said unto them, Ye yourselves know how that it is an unlawful thing for a man that is a Jew to join himself or come unto one of another nation ; and yet unto me hath God shewed that I should not call any man common or unclean : wherefore also I came without gainsaying when I was sent for. I ask therefore with what intent ye sent for me. And Cornelius said, Four days ago, until this hour, I was keeping the ninth hour of prayer in my house, and behold, a man stood before me in bright apparel and saith, Cornelius, thy prayer is heard and thine alms are had in remembrance in the sight of God : send therefore to Joppa and call unto thee Simon, who is surnamed Peter ; he lodgeth in the house of Simon a tanner, by the seaside. Forthwith therefore I sent to thee, and thou hast well done that thou art come. Now therefore we are all here present in the sight of God to hear all things that have been commanded thee by the Lord. And Peter opened his mouth and said, Of a truth I perceive that *God is no respecter of persons*, but in every

nation he that feareth Him and worketh righteousness is acceptable to Him. *He sent the word unto the children of Israel, preaching good tidings of peace by Jesus Christ :* He is Lord of all. Ye yourselves know of the thing which was published throughout all Judæa, beginning from Galilee after the baptism which John preached, Jesus of Nazareth, how that God *anointed Him with the Holy Spirit* and with power, who went about doing good and healing all that were oppressed by the devil, for God was with Him : and we are witnesses of all things which He did both in the country of the Jews and in Jerusalem ; whom also they slew, *hanging Him on a tree.* Him God raised up the third day and gave Him to be made manifest, not to all the people, but unto witnesses that were chosen before by God, to us, who did eat and drink with Him after He rose from the dead : and He charged us to preach unto the people and to testify solemnly that this is He, who is ordained by God to be the Judge of quick and dead. To Him bear all the prophets witness, that through His name every one that believeth on Him shall receive remission of sins. While Peter yet spake these words the Holy Spirit fell on all them who heard the word. And the Jewish believers were amazed who came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit : for they heard them speak with tongues and magnify God. Then answered Peter, Can any man forbid the water, that these should not be baptized, who have received the Holy Spirit as well as we ? And he commanded them to be baptized in the name of Jesus Christ. Then prayed they him to tarry certain days.

Now the apostles and the brethren that were in Judæa heard that the Gentiles also had received the word of

God. And when Peter was come up to Jerusalem the Jewish believers contended with him, saying, He went in to men uncircumcised and ate with them. But Peter began and expounded the matter unto them in order, saying, I was in the city of Joppa praying, and in a trance I saw a vision, a certain vessel descending, as it were a great sheet let down from heaven by four corners, and it came even unto me : upon the which when I had fastened mine eyes I considered and saw the four-footed beasts of the earth and wild beasts and creeping things and fowls of the heaven : and I heard also a voice saying unto me, Rise, Peter, kill and eat. But I said, Not so, Lord, for nothing common or unclean hath ever entered into my mouth. But a voice answered the second time out of heaven, What God hath cleansed make not thou common. And this was done thrice, and all were drawn up again into heaven. And behold, forthwith three men stood before the house in which we were, having been sent from Cæsarea unto me. And the Spirit bade me go with them, making no distinction. And these six brethren also accompanied me, and we entered into the man's house. And he told us how he had seen the angel standing in his house and saying, Send to Joppa and fetch Simon whose name is Peter, who shall speak unto thee words whereby thou shalt be saved, thou and all thy house. And as I began to speak, the Holy Spirit fell on them even as on us at the beginning. And I remembered the word of the Lord, how that He said, John indeed baptized with water, but ye shall be baptized with the Holy Spirit. If then God gave unto them the like gift as He did also unto us when we believed on the Lord Jesus Christ, who was I that I could withstand God? And when they heard these things, they held their peace and

glorified God, saying, Then to the Gentiles also hath God granted repentance unto life.

PART 4.

THE FOUNDING OF THE FIRST CHURCH AMONG THE GENTILES AT
ANTIOCH OF SYRIA.

A Direct Consequence of the Dispersion after the Death of Stephen. The Church in Jerusalem Sends Barnabas to Antioch. He Brings Saul from Tarsus. Their Labors at Antioch. The Disciples First Called Christians There. II. 19.-26.

THEY therefore that were scattered abroad upon the tribulation that arose about Stephen travelled as far as Phœnicia and Cyprus and Antioch, speaking the word to none save only to Jews. But there were some of them, men of Cyprus and Cyrene, who, when they were come to Antioch, spake unto the Greeks also, preaching the good tidings of the Lord Jesus. And the hand of the Lord was with them, and a great number that believed turned unto the Lord. And the report concerning them came to the ears of the church which was in Jerusalem, and they sent forth Barnabas as far as Antioch: who, when he was come and had seen the grace of God, was glad and exhorted them all to cleave unto the purpose of their heart in the Lord, for he was a good man and full of the Holy Spirit and of faith. And much people was added unto the Lord. And he went forth to Tarsus to seek for Saul, and when he had found him he brought him unto Antioch. And it came to pass, that even for a whole year they were gathered together with the church and taught much people, and that the disciples were called Christians first in Antioch.

THIRD MAIN DIVISION. **II. 27.-2I. 14.**

THE PERIOD OF PAUL'S MISSIONARY ACTIVITY—HIS MINISTRY AMONG THE GENTILES CROWNED WITH SUCCESS WHILE JEWS CONTINUE THEIR OPPOSITION IN EVERY GENTILE CITY WHERE HE PREACHES. (A.D. 43-58.)

PART I.

THE FURTHER HARDENING OF ISRAEL.

The Gentile Disciples Send Relief to the Brethren in Judæa by Barnabas and Saul, Who Behold the Final Hardening of Israel against the Gospel Set Forth in the King, Herod Agrippa. The Martyrdom of James. Imprisonment and Deliverance of Peter. Death of Herod Agrippa and Further Diffusion of the Word of God. Barnabas and Saul Return to Antioch. **II. 27-12. 25.** (A.D. 43-44.)

NOW IN THESE DAYS there came down prophets from Jerusalem unto Antioch : and one of them named Agabus stood up and signified by the Spirit that there should be a great famine over all the world : which came to pass in the days of Claudius. And the disciples, every man according to his ability, determined to send relief unto the brethren that dwelt in Judæa : which also they did, sending it to the elders by the hand of Barnabas and Saul.

Now about that time Herod the king put forth his hands to afflict certain of the church. And he killed James the brother of John with the sword. And when he saw that it pleased the Jews he proceeded to seize Peter also, (and those were the days of unleavened bread,) and when he had taken him he put him in prison, and delivered him to four quaternions of soldiers to guard him, intending after the Passover to bring him

forth to the people. Peter therefore was kept in the prison : but prayer was made earnestly by the church unto God for him. And when Herod was about to bring him forth, the same night Peter was sleeping between two soldiers, bound with two coupling-chains, and guards before the door kept the prison. And behold, an angel of the Lord stood by him, and a light shined in the cell : and he smote Peter on the side and awoke him, saying, Rise up quickly : and his coupling-chains fell off from his hands. And the angel said unto him, Gird thyself and bind on thy sandals ; and he did so. And he saith unto him, Cast thy garment about thee and follow me. And he went out and followed, and he knew not that it was true which was done by the angel, but thought he saw a vision. And when they were past the first and the second guard they came unto the iron gate that leadeth into the city, which opened to them of its own accord, and they went out and passed on through one street, and straightway the angel departed from him. And when Peter was come to himself, he said, Now I know of a truth that the Lord hath sent forth His angel and delivered me out of the hand of Herod and from all the expectation of the people of the Jews. And when he had understood it he came to the house of Mary the mother of John whose surname was Mark, where many were gathered together and were praying. And when he knocked at the door of the gate a maid came to answer, named Rhoda, and when she knew Peter's voice she opened not the gate for joy, but ran in and told that Peter stood before the gate. And they said unto her, Thou art mad. But she confidently affirmed that it was even so. And they said, It is his angel. But Peter continued knocking : and when they had opened they saw him and were amazed. But he

beckoning unto them with the hand to hold their peace declared unto them how the Lord had brought him forth out of the prison. And he said, Tell these things unto James and to the brethren. And he departed and went to another place. Now as soon as it was day, there was no small stir among the soldiers, what then was become of Peter. And when Herod had sought for him and found him not, he examined the guards and commanded that they should be put to death, and went down from Judæa to Cæsarea, and tarried there. Now he was highly displeased with them of Tyre and Sidon : and they came with one accord to him, and, having made Blastus the king's chamberlain their friend, they were asking for peace because their country was fed from the king's country. And upon a set day Herod arrayed himself in royal apparel and sat on the throne and made an oration unto them : and the people shouted, saying, The voice of a god and not of a man. And immediately an angel of the Lord smote him because he gave not God the glory, and he was eaten of worms and gave up the ghost. But the word of the Lord grew and multiplied.

And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministration, taking with them John whose surname was Mark.

PART 2.

THE HOLY SPIRIT DIRECTS THE SENDING OF BARNABAS AND SAUL
TO PROCLAIM THE GOSPEL TO JEWS AND GENTILES.

The First Missionary Journey : Cyprus, Antioch of Pisidia, Lystra and Derbe. Ever-Increasing Opposition by the Jews. The Door of Faith Opened to the Gentiles. Return to Antioch of Syria.
13. 1-14. 28. (About A.D. 45-50.)

Now there were at Antioch, in the church that was there, prophets and teachers, Barnabas and Symeon that was called Niger, and Lucius of Cyrene, and Manaen the foster-brother of Herod the tetrarch, and Saul. And as they ministered to the Lord and fasted, the Holy Spirit said, Separate Me forthwith Barnabas and Saul for the work whereunto I have called them. Then, when they had fasted and prayed and laid their hands on them, they sent them away.

So they, being sent forth by the Holy Spirit, went down to Seleucia, and from thence they sailed to Cyprus, and when they were at Salamis they proclaimed the word of God in the synagogues of the Jews : and they had also John as their attendant. And when they had gone through the whole island unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-Jesus [that is, son of Jesus], who was with the proconsul Sergius Paulus, a man of understanding. The same called unto him Barnabas and Saul, and sought to hear the word of God : but Elymas the sorcerer, for so is his name by interpretation, withstood them, seeking to turn aside the proconsul from the faith. But Saul, who is also called Paul, filled with the Holy Spirit, fastened his eyes on him and said, O full of all

guile and all villany, thou son of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness, and he went about seeking some to lead him by the hand. Then the proconsul, when he saw what was done, believed, being astonished at the teaching concerning the Lord.

Now Paul and his company set sail from Paphos and came to Perga in Pamphylia: but John departed from them and returned to Jerusalem. But they passing through from Perga came to Antioch of Pisidia, and they went into the synagogue on the sabbath day and sat down. And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Brethren, if ye have any word of exhortation for the people, say on. And Paul stood up and beckoning with the hand said, Men of Israel, and ye that fear God, hearken. The God of this people Israel chose our fathers, and exalted the people when they sojourned in the land of Egypt, and *with a high arm led He them forth out of it*, and, when for the time of forty years *He had suffered their manners in the wilderness, He destroyed seven nations in the land of Canaan and gave them their land for an inheritance* for about four hundred and fifty years. And after these things He gave them judges until Samuel the prophet. And afterward they asked for a king, and God gave unto them Saul the son of Kish, a man of the tribe of Benjamin, for the space of forty years: and when He had removed him He raised up David to be their king, to whom also He bare witness and said, *I have found David* the son of

Jesse, *a man after My heart*, who shall do all My will. Of this man's seed hath God according to promise brought unto Israel a Saviour, Jesus, when John had first preached before His coming the baptism of repentance to all the people of Israel. And as John was fulfilling his course, he said, What suppose ye that I am? I am not He: but behold, there cometh One after me the shoes of whose feet I am not worthy to unloose. Brethren, children of the stock of Abraham and those among you that fear God, to us *is the word* of this salvation *sent forth*. For they that dwell in Jerusalem and their rulers, because they knew Him not, nor the voices of the prophets which are read every sabbath, fulfilled them by condemning Him, and though they found no cause of death in Him yet asked they of Pilate that He should be slain: and when they had fulfilled all things that were written of Him, they took Him down from the tree and laid Him in a tomb. But God raised Him from the dead: and He was seen for many days by them that came up with him from Galilee to Jerusalem, who are now His witnesses unto the people. And we bring you good tidings of the promise made unto the fathers, how that God hath fulfilled the same unto our children, in that He raised up Jesus; as also it is written in the second psalm, *My Son art Thou, this day have I begotten Thee*. And as concerning that He raised Him up from the dead, now no more to return to *corruption*, He hath spoken on this wise, *I will give you the holy and sure blessings promised to David*. Because He saith also in another psalm, *Thou wilt not give Thy Holy One to see corruption*: for *David*, after he had in his own generation served the counsel of God, fell on sleep and was laid *unto his fathers* and saw corruption; but He whom God

raised up saw no corruption. Be it known unto you therefore, brethren, that through this Man is proclaimed unto you remission of sins, and by Him every one that believeth is justified from all things from which ye could not be justified by the law of Moses. Beware therefore lest that come upon you, which is spoken in the prophets ;

Behold, ye despisers, and wonder and perish ;

For I work a work in your days,

*A work which ye shall in no wise believe if one declare
it unto you.*

And as they went out they besought that these things might be spoken to them the next sabbath. Now when the synagogue broke up, many of the Jews and of the devout proselytes followed Paul and Barnabas, who, speaking to them, urged them to continue in the grace of God.

And the next sabbath almost the whole city was gathered together to hear the word of God. But when the Jews saw the multitudes they were filled with jealousy and contradicted the things which were spoken by Paul, and blasphemed. And Paul and Barnabas spake out boldly and said, It was necessary that the word of God should first be spoken to you : since ye thrust it from you and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles : for so hath the Lord commanded us, saying,

I have set thee for a light of the Gentiles

*That thou shouldest be for salvation unto the uttermost
part of the earth.*

And as the Gentiles heard this they were glad and glorified the word of God, and as many as were ordained to eternal life believed : and the word of the Lord was spread abroad throughout all the region. But the Jews

urged on the devout women (proselytes to Judaism) of honorable estate and the chief men of the city and stirred up a persecution against Paul and Barnabas, and cast them out of their borders. But they shook off the dust of their feet against them and came unto Iconium, and the disciples were filled with joy and with the Holy Spirit.

And it came to pass in Iconium, that they entered together into the synagogue of the Jews and so spake that a great multitude both of Jews and of Greeks believed. But the Jews that were disobedient stirred up the souls of the Gentiles and made them evil affected against the brethren. Long time therefore they tarried there speaking boldly in the Lord, who bare witness unto the word of His grace, granting signs and wonders to be done by their hands. But the multitude of the city was divided, and part held with the Jews, and part with the apostles. And when there was made an onset both of the Gentiles and of the Jews with their rulers, to entreat them shamefully and to stone them, they became aware of it and fled unto the cities of Lycaonia, Lystra and Derbe, and the region round about, and there they preached the gospel.

And at Lystra there sat a certain man, impotent in his feet, a cripple from his mother's womb, who never had walked. The same was hearing Paul speaking : who, fastening his eyes upon him and seeing that he had faith to be made whole, said with a loud voice, Stand upright on thy feet : and he leaped up and walked. And when the multitudes saw what Paul had done they lifted up their voice, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men ; and they called Barnabas Zeus, and Paul Hermes because he was the chief speaker.

And the priest of Zeus whose temple was before the city brought oxen and garlands unto the gates and would have done sacrifice with the multitudes. But when the apostles Barnabas and Paul heard of it, they rent their garments and sprang forth among the multitude, crying out and saying, Sirs, why do ye these things? We also are men who suffer like things with you, and bring you good tidings, that ye should turn from these vain things unto the living God *who made the heaven and the earth and the sea, and all that in them is* : who in the generations gone by suffered all the nations to walk in their own ways : and yet He left not Himself without witness, working good, giving you from heaven rains and fruitful seasons, filling your hearts with food and gladness. And with these sayings scarce restrained they the multitudes from doing sacrifice unto them. But there came Jews thither from Antioch and Iconium : and having persuaded the multitudes they stoned Paul and dragged him out of the city, supposing that he was dead. But as the disciples stood round about him he rose up and entered into the city. And on the morrow he went forth with Barnabas to Derbe. And when they had preached the gospel to that city and had made many disciples they returned to Lystra and to Iconium and to Antioch, confirming the souls of the disciples, exhorting them to continue in the faith, and that through many tribulations we must enter into the kingdom of God. And when they had appointed for them elders in every church and had prayed with fasting they commended them to the Lord on whom they had believed. And they passed through Pisidia and came to Pamphylia, and when they had spoken the word in Perga they went down to Attalia, and thence they sailed to Antioch, from

whence they had been committed to the grace of God for the work which they had fulfilled. And when they were come and had gathered the church together, they rehearsed all things that God had done with them and how that He had opened a door of faith unto the Gentiles. And they tarried no little time with the disciples.

PART 3.

MUST GENTILES BECOME JEWS TO BE CHRISTIANS?

Judæan Believers Come to Antioch and Insist that the Gentiles must ~~become~~ Jews by Circumcision in Order to be Saved. The Apostles and Elders in Consultation at Jerusalem Exempt the Gentiles from Circumcision and the Adoption of the Law. 15. 1-35. (A.D. 51 or 52.)

AND CERTAIN MEN CAME DOWN from Judæa and taught the brethren, saying, Except ye be circumcised after the custom of Moses, ye cannot be saved. And when Paul and Barnabas had no small dissension and questioning with them, the brethren appointed that Paul and Barnabas and certain other of them should go up to Jerusalem unto the apostles and elders about this question. They therefore, being brought on their way by the church, passed through both Phœnicia and Samaria, declaring the conversion of the Gentiles, and they caused great joy unto all the brethren. And when they were come to Jerusalem they were received by the church and the apostles and the elders, and they rehearsed all things that God had done with them. But there rose up certain of the sect of the Pharisees who believed, saying, It is needful to circumcise them and to charge them to keep the law of Moses.

And the apostles and the elders were gathered together to consider of this matter. And when there had been much questioning, Peter rose up and said unto them, Brethren, ye know how that a good while ago God made choice among you, that by my mouth the Gentiles should hear the word of the gospel and believe, and God, who knoweth the heart, bare them witness, giving them the Holy Spirit even as He did unto us, and He made no distinction between us and them, cleansing their hearts by faith. Now therefore why make ye trial of God, that ye should put a yoke upon the neck of the disciples which neither our fathers nor we were able to bear? But we believe that we shall be saved through the grace of the Lord Jesus in like manner as they. And all the multitude kept silence, and they hearkened unto Barnabas and Paul rehearsing what signs and wonders God had wrought among the Gentiles by them. And after they had held their peace, James answered, saying, Brethren, hearken unto me. Symeon hath rehearsed how first God did visit the Gentiles, to take out of them a people for His name. And to this agree the words of the prophets, as it is written,

*After these things I will return
And will build again the hut of David which is fallen
And I will build again the ruins thereof
And I will set it up,
That the residue of men may seek after the Lord,
And all the Gentiles upon whom My name is called,
Saith the Lord who maketh these things known from
of old.*

Wherefore my judgment is that we trouble not them who from among the Gentiles are turning to God, but that we

write unto them that they abstain from the pollutions of idols and from fornication and from what is strangled and from blood : for Moses from generations of old hath in every city them that preach him, being read in the synagogues every sabbath. Then it seemed good to the apostles and the elders, with the whole church, to choose men out of their company and send them to Antioch with Paul and Barnabas, namely, Judas called Barsabbas, and Silas, chief men among the brethren, and they wrote thus by them, The apostles and the elders, brethren, unto the brethren who are of the Gentiles in Antioch and Syria and Cilicia, greeting. Forasmuch as we have heard that certain from us have troubled you with words, subverting your souls, to whom we gave no commandment ; it seemed good unto us, having come to one accord, to choose out men and send them unto you with our beloved Barnabas and Paul, men that have hazarded their lives for the name of our Lord Jesus Christ. We have sent therefore Judas and Silas, who themselves also shall tell you the same things by word of mouth. For it seemed good to the Holy Spirit and to us, to lay upon you no greater burden than these necessary things, that ye abstain from things sacrificed to idols and from blood and from things strangled and from fornication ; from which if ye keep yourselves it shall be well with you. Fare ye well.

So they, when they were dismissed, came down to Antioch, and having gathered the multitude together they delivered the epistle : and when they had read it they rejoiced for the consolation. And Judas and Silas, being themselves also prophets, exhorted the brethren with many words, and confirmed them : and after they had spent some time there, they were dismissed in

peace from the brethren unto those that had sent them forth. But Paul and Barnabas tarried in Antioch, teaching and preaching the good tidings of the word of the Lord, with many others also.

PART 4.

THE SECOND MISSIONARY JOURNEY OF PAUL.

He Revisits the Churches in Asia Minor—The Spirit of Jesus Guides Him to His First European Mission Field. Philippi: Imprisonment and Release—Thessalonica: Some Jews and Many Greek Proselytes Believe: Jewish Enmity Drives Him to Berea and Athens—His Discourse on the Areopagus—He Comes to Corinth: The Jews Oppose Themselves: He Turns to the Gentiles. After More than One and a Half Year's Ministry There, He Returns by Ephesus and Jerusalem to Antioch. 15. 36—18. 23. (A.D. 51 or 52–54.)

AND after some days Paul said unto Barnabas, Let us return now and visit the brethren in every city wherein we proclaimed the word of the Lord, and see how they fare. And Barnabas was minded to take with them John also, who was called Mark: but Paul thought not good to take with them him who deserted from them from Pamphylia, and went not with them to the work. And there arose a sharp contention so that they parted asunder one from the other, and Barnabas took Mark with him, and sailed away unto Cyprus. But Paul chose Silas and went forth, being commended by the brethren to the grace of the Lord, and he went through Syria and Cilicia, confirming the churches. And he came also to Derbe and to Lystra. And behold, a certain disciple was there, named Timothy, the son of a Jewess who believed, but his father was a Greek. The same was well reported of

by the brethren that were at Lystra and Iconium : him would Paul have to go forth with him, and he took and circumcised him because of the Jews that were in those parts, for they all knew that his father was a Greek. And as they went on their way through the cities, they delivered them the decrees for to keep, which had been ordained by the apostles and elders that were at Jerusalem. So the churches were strengthened in the faith, and increased in number daily.

And they went through the region of Phrygia and Galatia, having been forbidden by the Holy Spirit to speak the word in Asia ; and when they were come over against Mysia they essayed to go into Bithynia and the Spirit of Jesus suffered them not : and passing by Mysia they came down to Troas. And a vision appeared to Paul in the night : There was a man of Macedonia standing and beseeching him and saying, Come over into Macedonia and help us. And when he had seen the vision, straightway we sought to go forth into Macedonia, concluding that God had called us for to preach the gospel unto them.

Setting sail therefore from Troas we made a straight course to Samothrace, and the day following to Neapolis, and from thence to Philippi, which is a city of Macedonia, the first of the district, a Roman colony. And we were in this city tarrying certain days. And on the sabbath day we went forth without the gate by a river side where we supposed there was a place of prayer, and we sat down and spake unto the women that were come together. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshipped God (a proselyte to Judaism), heard us ; whose heart the Lord opened to

give heed unto the things which were spoken by Paul. And when she was baptized and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there ; and she constrained us. And it came to pass as we were going to the place of prayer that a certain maid having a spirit of divination met us, who brought her masters much gain by soothsaying : the same following after Paul and us cried out, saying, These men are servants of the Most High God, who proclaim unto you the way of salvation. And this she did for many days. But Paul, being sore troubled, turned and said to the spirit, I charge thee in the name of Jesus Christ to come out of her : and it came out that very hour. But when her masters saw that the hope of their gain was also come out, they laid hold on Paul and Silas and dragged them into the market-place before the rulers, and when they had brought them unto the prætors they said, These men, being Jews, do exceedingly trouble our city, and set forth customs which it is not lawful for us to receive or to observe, being Romans. And the multitude rose up together against them : and the prætors rent their garments off them and commanded to beat them with rods, and when they had laid many stripes upon them, they cast them into prison, charging the jailer to keep them safely : who, having received such a charge, cast them into the inner prison and made their feet fast in the stocks. But about midnight Paul and Silas were praying and singing hymns unto God, and the prisoners were listening to them ; and suddenly there was a great earthquake so that the foundations of the prison-house were shaken, and immediately all the doors were opened, and every one's bands were loosed. And

the jailer being roused out of sleep, and seeing the prison doors open, drew his sword and was about to kill himself, supposing that the prisoners had escaped. But Paul cried with a loud voice, saying, Do thyself no harm, for we are all here. And he called for lights and sprang in, and, trembling for fear, fell down before Paul and Silas, and brought them out and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus, and thou shalt be saved, thou and thy house. And they spake the word of God unto him with all that were in his house. And he took them the same hour of the night and washed their stripes, and was baptized, he and all his, immediately, and he brought them up into his house and set a table before them, and rejoiced greatly that he with all his house had been brought to believe in God. But when it was day the prætors sent the lictors, saying, Let those men go. And the jailer reported the words to Paul, saying, The prætors have sent to let you go: now therefore come forth and go in peace. But Paul said unto them, They have beaten us publicly, uncondemned, men that are Romans, and have cast us into prison; and do they now cast us out privily? nay verily, but let them come themselves and bring us out. And the lictors reported these words unto the prætors: and they feared when they heard that they were Romans, and they came and besought them; and when they had brought them out they asked them to go away from the city. And they went out of the prison and entered into the house of Lydia, and when they had seen the brethren they comforted them and departed.

Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a syna-

gogue of the Jews. And Paul, as his custom was, went in unto them and for three sabbath days reasoned with them from the scriptures, expounding them and bringing forward proof that it behoved the Christ to suffer and to rise again from the dead, and that this is the Christ, the Jesus whom I proclaim unto you. And some of them were persuaded and consorted with Paul and Silas ; and of the devout Greeks (proselytes to Judaism) a great multitude and of the chief women not a few. But the Jews, being moved with jealousy, took unto them certain mischievous fellows of the rabble, and gathering a crowd, set the city on an uproar, and assaulting the house of Jason, they sought to bring them forth to the people : and when they found them not, they dragged Jason and certain brethren before the rulers of the city, crying, These that have turned the world upside down are come hither also, whom Jason hath received : and these all act contrary to the decrees of Cæsar, saying that there is another king, Jesus. And they troubled the multitude and the rulers of the city, when they heard these things ; and when they had taken security from Jason and the rest, they let them go. And the brethren immediately sent away Paul and Silas by night unto Berœa, who when they were come thither went into the synagogue of the Jews : now these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the scriptures daily whether these things were so. Many of them therefore believed, also of the Greek women of honorable estate, and of men, not a few. But when the Jews of Thessalonica had knowledge that the word of God was proclaimed by Paul at Berœa also, they came thither likewise, stirring up and troubling the mul-

titudes. And then immediately the brethren sent forth Paul to go as far as to the sea : and Silas and Timothy abode there still. But they that conducted Paul brought him as far as Athens, and receiving a commandment unto Silas and Timothy that they should come to him with all speed, they departed.

Now while Paul waited for them at Athens, his spirit was provoked within him as he beheld the city full of idols. So he reasoned in the synagogue with the Jews and the proselytes to Judaism and in the market-place every day with them that met with him. And certain also of the Epicurean and Stoic philosophers encountered him, and some said, What would this babbler say? other some, He seemeth to be a setter forth of strange gods : because he preached Jesus and the resurrection. And they took hold of him and brought him unto the Areopagus, saying, May we know what this new teaching is which is spoken by thee? For thou bringest certain strange things to our ears : we would know therefore what these things mean. Now all the Athenians and the strangers sojourning there spent their time in nothing else but either to tell or to hear some new thing. And Paul stood in the midst of the Areopagus, and said, Ye men of Athens, in all things I perceive that ye are unusually religious : for as I passed along and observed the objects of your worship I found also an altar with this inscription, TO AN UNKNOWN GOD. What therefore, not knowing, ye worship, this set I forth unto you. *The God that made the world and all things therein*, He, being Lord of *heaven and earth*, dwelleth not in temples made with hands, neither is He served by men's hands, as though He needed anything, seeing He Himself *giveth* to all life and *breath*, and all things ; and He made of one

blood every nation of men for to dwell on all the face of the earth, having determined their appointed seasons and the bounds of their habitation, that they should seek God if haply they might feel after Him and find Him, though He is not far from each one of us. For in Him we live and move and have our being, as certain even of your own poets have said,

For we too His offspring are.

Being then the offspring of God we ought not to think that the Godhead is like unto gold or silver or stone, graven by art and device of man. The times of ignorance therefore God overlooked, but now He declareth to men that they should all everywhere repent, inasmuch as He hath appointed a day in which He will *judge the world in righteousness* by the Man whom He hath ordained, whereof He hath given assurance unto all men, in that He hath raised Him from the dead. Now when they heard of the resurrection of the dead, some mocked, but others said, We will hear thee concerning this yet again. Thus Paul went out from among them : but certain men clave unto him and believed, among whom also were Dionysius the Areopagite and a woman named Damaris and others with them.

After these things he departed from Athens, and came to Corinth. And he found a certain Jew named Aquila, a man of Pontus by race, lately come from Italy, with his wife Priscilla, because Claudius had commanded all the Jews to depart from Rome ; and he came unto them, and because he was of the same trade he abode with them, and they wrought, for by their trade they were tent-makers. And he reasoned in the synagogue every sabbath and sought to persuade Jews and Greeks. But when Silas and Timothy came down from Macedonia, Paul was closely occupied with teaching the word, sol-

emly testifying to the Jews that Jesus was the Christ. And when they opposed themselves and blasphemed he shook out his raiment, and said unto them, Your blood be upon your own heads ; I am clean ; from henceforth I will go unto the Gentiles. And he departed thence, and went into the house of a certain man named Titus Justus, one that worshipped God (a proselyte to Judaism), whose house joined hard to the synagogue. And Crispus the ruler of the synagogue believed in the Lord with all his house, and many of the Corinthians hearing believed and were baptized. And the Lord said unto Paul in the night by a vision, *Be not afraid*, but speak and hold not thy peace, *for I am with thee* and no man shall set on thee to harm thee, for I have much people in this city. And he dwelt there a year and six months teaching the word of God among them.* But when

Gallio was proconsul of Achaia the Jews with one accord rose up against Paul and brought him before the judgment-seat, saying, This man persuadeth men to worship God contrary to the law. But when Paul was about to open his mouth Gallio said unto the Jews, If indeed it were a matter of wrong or of wicked villany, O ye Jews, reason would that I should bear with you : but if they are questions about a word and names and a law of your own, look to it yourselves ; I am not minded to be a judge of these matters. And he drave them from the judgment-seat. And they all laid hold on Sosthenes the ruler of the synagogue and beat him before the judgment-seat : and Gallio cared nothing for these things.

And Paul, having tarried after this yet many days, took his leave of the brethren, and sailed thence for Syria, and with him Priscilla and Aquila, having

* The First and Second Epistles to the Thessalonians were probably written at Corinth, about A.D. 53.

shorn his head in Cenchreæ, for he had a vow. And they came to Ephesus, and he left them there, but he himself entered into the synagogue and reasoned with the Jews. And when they asked him to abide a longer time he consented not, but taking his leave of them and saying, I will return again unto you, if God will, he set sail from Ephesus, and when he had landed at Cæsarea he went up and saluted the church, and went down to Antioch, and having spent some time there he departed, and went through the region of Galatia and Phrygia in order, establishing all the disciples.

PART 5.

THE THIRD MISSIONARY JOURNEY OF PAUL.

Apollos, Prepared by Priscilla and Aquila at Ephesus, Goes to Corinth.

Paul at Ephesus about Three Years—Paul Purposes in the Spirit to Go to Rome after Visiting Macedonia, Greece, and Jerusalem. Demetrius Excites a Tumult—Paul's Journey through Macedonia into Greece. When about to Take Ship from Corinth by the Direct Route to Syria, a Plot of the Jews Determines Him to Take the More Circuitous Way through Macedonia. A Sunday at Troas—He Calls the Ephesian Elders to Miletus. His Parting Address : His Ministry among Them ; Bonds and Afflictions Await Him, but He is Constrained to Go ; Warnings ; Farewells. Tender Leave-taking, with Prayer and Tears.—His Voyage to Cæsarea. Repeated Efforts to Dissuade Him from Going to Jerusalem. His Stedfast Continuance. 18. 24–21. 14. (A.D. 54–58.)

Now a certain Jew named Apollos, an Alexandrian by race, an eloquent man, came to Ephesus, and he was mighty in the scriptures. This man had been instructed in the Way of the Lord, and being fervent in spirit he spake and taught carefully the things concerning Jesus, though he knew only the baptism of John. And he be-

gan to speak boldly in the synagogue: but when Priscilla and Aquila heard him they took him unto them and expounded unto him the Way of God more carefully. And when he was minded to pass over into Achaia, the brethren encouraged him and wrote to the disciples to receive him: and when he was come he helped much through grace those who had believed: for he powerfully confuted the Jews, and that publicly, shewing by the scriptures that Jesus was the Christ. And it came to pass that while Apollos was at Corinth Paul having passed through the upper country came to Ephesus and found certain disciples, and said unto them, Did ye receive the Holy Spirit when ye believed? And they said unto him, Nay, we did not so much as hear whether the Holy Spirit was given. And he said, Into what then were ye baptized? And they said, Into John's baptism. And Paul said, John baptized with the baptism of repentance, saying unto the people that they should believe on Him who should come after him, that is, on Jesus. And when they heard this, they were baptized into the name of the Lord Jesus: and when Paul had laid his hands upon them the Holy Spirit came on them, and they spake with tongues and prophesied. And they were in all about twelve men. And he entered into the synagogue and spake boldly for the space of three months, reasoning and persuading as to the things concerning the kingdom of God. But when some were hardened and disobedient, speaking evil of the Way before the multitude, he departed from them and separated the disciples, reasoning daily in the school of Tyrannus. And this continued for the space of two years, so that all they that dwelt in Asia heard the word of the Lord, both Jews and Greeks. And God

wrought special miracles by the hands of Paul, inso-
much that unto the sick were carried away from his
body handkerchiefs or aprons, and the diseases departed
from them, and the evil spirits went out. But certain
also of the strolling Jews, exorcists, took upon them to
name over them that had the evil spirits the name of the
Lord Jesus, saying, I adjure you by Jesus whom Paul
preacheth. And there were seven sons of one Sceva, a
Jew, a chief priest, who were doing this. And the evil
spirit answered and said unto them, Jesus I acknowledge
and Paul I know, but who are ye? And the man in
whom the evil spirit was leaped on them and mastered
both of them and prevailed against them, so that they
fled out of that house naked and wounded. And this
became known to all, both Jews and Greeks, that dwelt
at Ephesus, and fear fell upon them all, and the name
of the Lord Jesus was magnified. Many also of them
that had believed came confessing and declaring their
deeds. And not a few of them that practised curious
arts brought their books together and burned them in
the sight of all : and they counted the price of them and
found it fifty thousand pieces of silver. So mightily
grew the word of the Lord and prevailed.

Now after these things were ended, Paul purposed
in the spirit, when he had passed through Mace-
donia and Achaia, to go to Jerusalem, saying, After
I have been there I must also see Rome. And having
sent into Macedonia two of them that ministered
unto him, Timothy and Erastus, he himself stayed in
Asia for a while.* And about that time [about May,
the month of Artemis] there arose no small stir con-

* The First Epistle to the Corinthians was probably written from
Ephesus in the spring of A.D. 56 or 57. See 1 Cor. xv., 30-2, page 359.

cerning the Way. For a certain man named Demetrius, a silversmith, who made silver shrines of Artemis, brought no little business unto the craftsmen, whom he gathered together, with the workmen of like occupation, and said, Sirs, ye know that by this business we have our wealth, and ye see and hear that not alone at Ephesus but almost throughout all Asia this Paul hath persuaded and turned away much people, saying that there are no gods which are made with hands. And not only is there danger that this our trade come into disrepute, but also that the temple of the great goddess Artemis be made of no account, and that she should even be deposed from her magnificence, whom all Asia and the world worshippeth. And when they heard this they were filled with wrath and cried out, saying, Great is Artemis of the Ephesians. And the city was filled with the confusion, and they rushed with one accord into the theatre, having seized Gaius and Aristarchus, men of Macedonia, Paul's companions in travel. And when Paul was minded to enter in unto the people the disciples suffered him not : and certain also of the Asiarchs (officers having charge of the games), being his friends, sent unto him and besought him not to adventure himself into the theatre. Some therefore were crying one thing, and some another, for the assembly was irregularly assembled, and the more part knew not wherefore they were come together. But some of the multitude instructed Alexander, the Jews putting him forward, and Alexander beckoned with the hand and would have made a defence unto the people. But when they perceived that he was a Jew, all with one voice about the space of two hours cried out, Great is Artemis of the Ephesians. And when the town-clerk had

quieted the multitude he saith, Ye men of Ephesus, what man is there who knoweth not how that the city of the Ephesians is temple-keeper of the great Artemis and of the image which fell down from Zeus? Seeing then that these things cannot be gainsaid ye ought to be quiet and to do nothing rash. For ye have brought hither these men who are neither robbers of temples nor blasphemers of our goddess. If therefore Demetrius and the craftsmen that are with him have a matter against any man, court-days are kept and there are proconsuls; let them accuse one another. But if ye seek anything about other matters, it shall be settled in the regular assembly. For indeed we are in danger to be accused of riot concerning this day, there being no cause; concerning which we shall not be able to give account of this concourse. And when he had thus spoken he dismissed the assembly.

And after the uproar was ceased Paul having sent for the disciples and exhorted them took leave of them and departed for to go into Macedonia.* And when he had gone through those parts and had given them much exhortation he came into Greece†; and when he had spent three months there and a plot was laid against him by the Jews as he was about to set sail for Syria, he determined to return through Macedonia. And there accompanied him Sopater of Berea, the son of Pyrrhus, and of the Thessalonians Aristarchus and Secundus, and Gaius of Derbe, and Timothy, and of Asia Tychicus and Trophimus: but these had gone before and were

* The Second Epistle to the Corinthians was probably written in Macedonia in the autumn of A.D. 57; and the Epistle to the Galatians, in the winter of A.D. 57-58.

† The Epistle to the Romans was probably written at Corinth early in A.D. 58.

waiting for us at Troas: and we sailed away from Philippi after the days of unleavened bread, [Passover, A.D. 58, March 27 to April 3,] and came unto them to Troas in five days, where we tarried seven days. And upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them, intending to depart on the morrow, and prolonged his speech until midnight. And there were many lights in the upper chamber where we were gathered together: and there sat in the window a certain young man named Eutychus, borne down with deep sleep as Paul discoursed yet longer, and being borne down by his sleep he fell down from the third story and was taken up dead. And Paul went down and fell on him and embracing him said, Do not wail, for his life is in him. And when he was gone up and had broken the bread and eaten, and had talked with them a long while, even till break of day, so he departed. And they brought the lad alive, and were not a little comforted. But we, going before to the ship, set sail for Assos, there intending to take in Paul, for so had he appointed, intending himself to go by land. And when he met us at Assos, we took him in and came to Mitylene, and sailing from thence we came the following day over against Chios, and the next day we touched at Samos, and the day after we came to Miletus: for Paul had determined to sail past Ephesus, that he might not have to spend time in Asia, for he was hastening, if it were possible for him, to be at Jerusalem the day of Pentecost [May 17].

And from Miletus he sent to Ephesus and called to him the elders of the church. And when they were come to him he said unto them, Ye yourselves know, from the first day that I set foot in Asia, after what

manner I was with you all the time, serving the Lord with all lowliness of mind and with tears, and with trials which befell me by the plots of the Jews: how that I shrank not from declaring unto you anything that was profitable and teaching you publicly and from house to house, solemnly testifying both to Jews and to Greeks repentance toward God, and faith toward our Lord Jesus. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there, only that the Holy Spirit solemnly testifieth unto me in every city, saying that bonds and afflictions abide me: but I hold my life as not worth a word unto myself, so that I may accomplish my course and the ministry which I received from the Lord Jesus, to give solemn testimony to the gospel of the grace of God. And now, behold, I know that ye shall see my face no more, all ye among whom I went about preaching the Kingdom: wherefore I solemnly testify unto you this day that I am pure from the blood of all, for I shrank not from declaring unto you the whole counsel of God. Take heed unto yourselves and to all the flock, in which the Holy Spirit hath made you bishops, to feed the *church of God*, which *He purchased* with His own blood. I know that after my departing grievous wolves shall enter in among you, not sparing the flock, and from among your own selves shall men arise, speaking perverse things to draw away the disciples after them: wherefore be watchful, remembering that for the space of three years night and day I ceased not with tears to admonish each one. And now I commend you to the Lord and to the word of His grace which is able to build you up and to give you the *inheritance among all them that are sanctified*. No man's silver or gold or apparel did I covet: ye yourselves

know that unto my necessities and to them that were with me these hands ministered. In all things I gave you an example, how that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus, how He Himself said, It is more blessed to give than to receive. And when he had thus spoken he kneeled down and prayed with them all. And they all wept sore, and fell on Paul's neck and kissed him again and again, sorrowing most of all for the word which he had spoken that they should behold his face no more. And they brought him on his way unto the ship.

And when it came to pass that we had torn ourselves away from them and had set sail, we came with a straight course unto Cos, and the next day unto Rhodes, and from thence unto Patara. And having found a ship crossing over unto Phœnicia, we went aboard and set sail. And when we had come in sight of Cyprus, leaving it on the left hand, we sailed unto Syria, and landed at Tyre, for there the ship was to unlade her burden. And having found the disciples we tarried there seven days, and these said to Paul through the Spirit that he should not set foot in Jerusalem. And when it came to pass that we had accomplished the days, we departed and went on our journey, and they all, with wives and children, brought us on our way till we were out of the city, and kneeling down on the beach we prayed and bade each other farewell, and we went on board the ship, but they returned home again. And when we had finished the voyage from Tyre we arrived at Ptolemais, and saluted the brethren and abode with them one day. And on the morrow we departed and came unto Cæsarea, and entering into the house of Philip the evangelist, who was one of the seven, we abode with him. Now this

man had four daughters, virgins, who did prophesy. And as we tarried there many days, there came down from Judæa a certain prophet named Agabus, and coming to us and taking Paul's girdle he bound his own feet and hands and said, Thus saith the Holy Spirit, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles. And when we heard these things, both we and they of that place besought him not to go up to Jerusalem. Then Paul answered, What do ye, weeping and breaking my heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. And when he would not be persuaded we ceased, saying, The will of the Lord be done.

FOURTH MAIN DIVISION.—21. 15–28. 31.

PAUL AT JERUSALEM, CÆSAREA, ROME.

PART I.

HIS ARREST IN JERUSALEM AND IMPRISONMENT AT CÆSAREA.

His Last Journey to Jerusalem. Gladly Received. He Endeavors to Win the Confidence of Distrustful Jewish Christians by Giving an Evidence of his Own Free Obedience to the Law. Jews from Asia Stir up a Tumult and he Falls into the Hands of the Romans. His Defence before the Mob. Saved from Scourging by his Roman Citizenship—His Defence before the Sanhedrin. Division between the Pharisees and Sadducees when he Declares himself a Pharisee. The Lord Assures him that he shall Bear Witness at Rome. A Jewish Conspiracy against his Life Determines the Roman Tribune to Send him to Cæsarea. His Trial before Felix. Decision Postponed. He Preaches before Felix. Two Years in Bonds. Festus Succeeds Felix as Procurator. 21. 15–24. 27. (A.D. 58–60.)

AND after these days we made ready and went up to Jerusalem; and there went with us also certain of the

disciples from Cæsarea, bringing with them one Mnason of Cyprus, an early disciple, with whom we should lodge. And when we were come to Jerusalem the brethren received us gladly. And the day following Paul went in with us unto James, and all the elders were present. And when he had saluted them he rehearsed one by one the things which God had wrought among the Gentiles by his ministry. And they, when they heard it, glorified God, and said unto him, Thou seest, brother, how many thousands there are among the Jews of them who have believed, and they are all zealots for the law : and they have been informed concerning thee that thou teachest all the Jews who are among the Gentiles apostasy from Moses, telling them not to circumcise their children nor to walk after the customs. What then is the conclusion? They will certainly hear that thou art come. Do therefore this that we say to thee : We have four men who have a vow on them. These take, and purify thyself with them and be at charges for them that they may get their heads shaved, and all shall know that there is no truth in the things whereof they have been informed concerning thee, but that thou thyself also walkest orderly, keeping the law. But as to the Gentiles who have believed we sent word, giving judgment that they should keep themselves from things sacrificed to idols and from blood and from what is strangled and from fornication. Then Paul took the men and the next day with them took upon himself a purification and went into the temple, giving notice to the priests as to the time when *the days of purification* were to end and the offering was to be offered for each one of them.

And when the seven days were almost completed, the Jews from Asia, when they saw him in the temple, stirred

up all the multitude and laid hands on him, crying out, Men of Israel, help : This is the man that teacheth all men everywhere against the people and the law and this place, and moreover he brought Greeks also into the temple and hath defiled this holy place. For they had before seen with him in the city Trophimus the Ephesian, whom they supposed that Paul had brought into the temple. And all the city was moved and there was a rush of the people, and they laid hold on Paul and dragged him out of the temple, and straightway the doors were shut. And as they were seeking to kill him, tidings came up to the chief captain of the band that all Jerusalem was in confusion, and forthwith he took soldiers and centurions and ran down upon them, and they, when they saw the chief captain and the soldiers, left off beating Paul. Then the chief captain came near and laid hold on him and commanded him to be bound with two coupling-chains, and inquired who he was and what he had done ; and some shouted one thing, some another, among the crowd : and when he could not know the certainty for the uproar, he commanded him to be brought into the castle. And when he came upon the stairs, so it happened that he was borne by the soldiers on account of the violence of the crowd, for the multitude of the people followed after, crying out, Away with him. And as Paul was about to be brought into the castle he saith unto the chief captain, May I say something unto thee ? And he said, Dost thou know Greek ? Thou art not then the Egyptian who before these days stirred up to sedition and led out into the wilderness the four thousand men of the Assassins ? But Paul said, I am a Jew, of Tarsus in Cilicia, a citizen of no mean city : and I beseech thee, give me leave to speak unto the

people. And when he had given him leave, Paul, standing on the stairs, beckoned with the hand unto the people, and when there was made a great silence he spake unto them in the Hebrew language, saying, Brethren and fathers, hear ye the defence which I now make unto you.—And when they heard that he spake unto them in the Hebrew language they were the more quiet. And he saith,—I am a Jew, born in Tarsus of Cilicia, but brought up in this city at the feet of Gamaliel, instructed according to the strict manner of the law of our fathers, being a zealot for God even as ye all are this day ; and I persecuted this Way unto the death, binding and delivering into prisons both men and women, as also the high priest doth bear me witness and all the estate of the elders : from whom also I received letters unto the brethren, and journeyed to Damascus to bring them also that were there unto Jerusalem in bonds for to be punished. And it came to pass that as I made my journey and drew nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me, and I fell unto the ground and heard a voice saying unto me, Saul, Saul, why persecutest thou Me ? And I answered, Who art Thou, Lord ? And He said unto me, I am Jesus the Nazarene whom thou persecutest. And they that were with me beheld indeed the light, but they heard not the voice of Him that spake to me. And I said, What shall I do, Lord ? And the Lord said unto me, Arise and go into Damascus, and there it shall be told thee of all things which are appointed for thee to do. And when I could not see for the glory of that light, being led by the hand of them that were with me I came into Damascus. And one Ananias, a devout man according to the law, well reported of by all the Jews

that dwelt there, came unto me and standing by me said unto me, Brother Saul, receive thy sight : and in that very hour I looked up on him. And he said, The God of our fathers hath appointed thee to know His will and to see the Righteous One and to hear a voice from His mouth, for thou shalt be a witness for Him unto all men of what thou hast seen and heard. And now why tarriest thou ? arise and be baptized and wash away thy sins, calling on His name. And it came to pass that when I had returned to Jerusalem and while I prayed in the temple, I fell into a trance and saw Him saying unto me, Make haste and get thee quickly out of Jerusalem, because they will not receive of thee testimony concerning Me. And I said, Lord, they themselves know that I imprisoned and beat in every synagogue them that believed on Thee : and when the blood of Stephen Thy witness was shed, I also was standing by and consenting and keeping the garments of them that slew him. And He said unto me, Depart, for I will send thee forth far hence unto the Gentiles. And they gave him audience unto this word, and they lifted up their voice and said, Away with such a fellow from the earth, for it is not fit that he should live. And as they cried out and threw off their garments and cast dust into the air, the chief captain commanded him to be brought into the castle, bidding that he should be examined by scourging, that he might ascertain for what cause they so shouted against him. And when they had stretched him forward ready for the scourges Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman and uncondemned ? And when the centurion heard it he went to the chief captain and told him, saying, What art thou about to do ? for this man is a Roman.

And the chief captain came, and said unto him, Tell me, art thou a Roman? And he said, Yea. And the chief captain answered, With a great sum obtained I this citizenship. And Paul said, But I am a Roman born. They then who were about to examine him straightway departed from him : and the chief captain also was afraid when he knew that he was a Roman and because he had bound him.

But on the morrow, desiring to know the certainty, wherefore he was accused of the Jews, he loosed him, and commanded the chief priests and all the Sanhedrin to come together, and brought Paul down and set him before them. And Paul, looking stedfastly on the Sanhedrin, said, Brethren, I have lived before God in all good conscience until this day. And the high priest Ananias commanded them that stood by him to smite him on the mouth. Then said Paul unto him, God shall smite thee, thou whited wall : and sittest thou to judge me according to the law, and commandest me to be smitten contrary to the law? And they that stood by said, Revilest thou God's high priest? And Paul said, I knew not, brethren, that he was high priest : for it is written, *Thou shalt not speak evil of a ruler of thy people.* But when Paul perceived that the one part were Sadducees and the other Pharisees, he cried out in the Sanhedrin, Brethren, I am a Pharisee, a son of Pharisees : touching the hope and resurrection of the dead I am called in question. And when he had so said, there arose a dissension between the Pharisees and Sadducees, and the assembly was divided. For the Sadducees say that there is no resurrection, neither angel nor spirit, but the Pharisees confess both. And there arose a great clamor, and some of the scribes of the Pharisees' part stood up

and strove, saying, We find no evil in this man : but if a spirit hath spoken to him, or an angel——. And when there arose a great dissension the chief captain, fearing lest Paul should be torn in pieces by them, commanded the soldiers to go down and take him by force from among them, and bring him into the castle. And the night following the Lord stood by him and said, Be of good cheer, for as thou hast solemnly testified concerning Me at Jerusalem so must thou bear witness also at Rome. And when it was day the Jews made a conspiracy and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. And they were more than forty who made this conspiracy : and they came to the chief priests and the elders and said, We have bound ourselves under a great curse to taste nothing until we have killed Paul. Now therefore do ye with the Sanhedrin signify to the chief captain that he bring him down unto you as though ye would judge of his case more exactly : and we, or ever he come near, are ready to slay him. But Paul's sister's son heard of their lying in wait and came and entered into the castle and told Paul. And Paul called unto him one of the centurions and said, Bring this young man unto the chief captain, for he hath something to tell him. So he took him and brought him to the chief captain and saith, Paul the prisoner called me unto him and asked me to bring this young man unto thee, who hath something to say to thee. And the chief captain took him by the hand and going aside asked him privately, What is that thou hast to tell me ? And he said, The Jews have agreed to ask thee to bring down Paul to-morrow unto the Sanhedrin as though thou wouldest inquire somewhat more exactly concerning

him : do not thou therefore yield unto them, for there lie in wait for him of them more than forty men, who have bound themselves under a curse neither to eat nor to drink till they have slain him, and now are they ready, looking for the promise from thee. So the chief captain let the young man go, charging him, Tell no man that thou hast signified these things to me. And he called unto him two of the centurions and said, Make ready two hundred soldiers to go as far as Cæsarea, and horsemen threescore and ten and spearmen two hundred, at the third hour of the night, and he bade them provide beasts, that they might set Paul thereon and bring him safe unto Felix the governor ; and he wrote a letter after this form : Claudius Lysias unto the most excellent governor Felix, greeting. This man was seized by the Jews and was about to be slain by them when I came upon them suddenly with the soldiers and rescued him, having learned that he was a Roman. And desiring to ascertain the cause wherefore they accused him, I brought him down unto their Sanhedrin : whom I found to be accused about questions of their law, but to have nothing laid to his charge worthy of death or of bonds. And when it was shewn to me that there would be a plot against the man, I sent him to thee forthwith, charging his accusers also to speak against him before thee. So the soldiers, as it was commanded them, took Paul and brought him by night to Antipatris : but on the morrow they left the horsemen to go with him and returned to the castle : and they, when they came to Cæsarea and delivered the letter to the governor, presented Paul also before him. And when he had read it he asked of what province he was, and when he understood that he was of Cilicia, I will hear thee fully, said he, when thine accu-

sers also are come : and he commanded him to be kept in Herod's Prætorium.

And after five days the high priest Ananias came down with certain elders and an orator, one Tertullus, and they informed the governor against Paul. And when he was called, Tertullus began to accuse him, saying, Seeing that by thee we enjoy much peace, and that by thy providence reforms are being wrought for this nation, we accept it in all ways and in all places, most excellent Felix, with all thankfulness. But, that I be not further tedious unto thee, I intreat thee to hear us of thy clemency a few words. For we have found this man a pestilent fellow and a mover of insurrections among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes ; who moreover assayed to profane the temple ; on whom also we laid hold : from whom thou wilt be able by examining him thyself to ascertain all these things whereof we accuse him. And the Jews also joined in the charge, affirming that these things were so.

And when the governor had beckoned unto him to speak, Paul answered, Forasmuch as I know that thou hast been for many years a judge unto this nation, I do cheerfully make my defence, seeing that thou canst ascertain that it is not more than twelve days since I went up to worship at Jerusalem, and neither in the temple did they find me disputing with any man or stirring up a crowd nor in the synagogues nor in the city, neither can they prove to thee the things whereof they now accuse me. But this I confess unto thee, that after the Way which they call a sect so serve I the God of our fathers, believing all things which are according to the law and which are written in the prophets, having hope toward God, which these also themselves look for, that

there shall be a resurrection both of the just and unjust : herein do I also exercise myself to have a conscience void of offence toward God and men alway. Now after many years I came to bring alms to my nation and offerings, amidst which they found me purified in the temple, with no crowd nor yet with tumult, but certain Jews from Asia, who ought to have been here before thee and to make accusation if they had aught against me,—or else let these men themselves say what wrongdoing they found when I stood before the Sanhedrin except it be for this one exclamation that I cried standing among them, Touching the resurrection of the dead I am called in question before you this day. But Felix, having more exact knowledge concerning the Way, deferred them, saying, When Lysias the chief captain shall come down, I will determine your matter : giving order to the centurion that he should be kept in charge and should have indulgence, and not to forbid any of his friends to minister unto him.

But after certain days Felix came with Drusilla his wife, who was a Jewess, and sent for Paul and heard him concerning the faith in Christ Jesus. And as he reasoned of righteousness and self-control and the judgment to come, Felix was terrified and answered, Go thy way for this time, and when I have a convenient season, I will call thee unto me : at the same time hoping that money would be given him by Paul : wherefore also he sent for him the oftener and talked with him.

But when two years were fulfilled Felix was succeeded by Porcius Festus (A.D. 60, Summer) ; and desiring to gain favor with the Jews Felix left Paul in bonds.

PART 2.

HIS TRIAL AND APPEAL TO CÆSAR.

Paul's Trial before Festus. He Appeals to Cæsar. Agrippa Coming to Cæsarea, Festus Lays the Case before Him. Amidst Great Pomp Paul Makes His Defence before Agrippa. Festus' Excited Interruption—Agrippa's Bantering Answer to Paul—Agrippa's Opinion: "He might have been Set at Liberty if He had not Appealed to Cæsar." 25. 1-26. 32.

FESTUS therefore, having entered upon his province, after three days went up to Jerusalem from Cæsarea, and the chief priests and the principal men of the Jews informed him against Paul, and besought him, asking a favor against him, that he would send for him to Jerusalem; laying a plot to kill him on the way. Howbeit Festus answered that Paul was kept in charge at Cæsarea, and that he himself was about to depart thither shortly: Let them therefore, saith he, that are of power among you go down with me and if there is anything amiss in the man let them accuse him. And when he had tarried among them not more than eight or ten days, he went down unto Cæsarea, and on the morrow he sat on the judgment-seat, and commanded Paul to be brought. And when he was come, the Jews who had come down from Jerusalem stood round about him, bringing against him many and grievous charges which they could not prove; while Paul said in his defence, Neither against the law of the Jews nor against the temple nor against Cæsar have I sinned at all. But Festus, desiring to gain favor with the Jews, answered Paul and said, Wilt thou go up to Jerusalem and there be judged of these things before me? But Paul said, I am standing before Cæsar's judgment-seat, where I ought to be judged. To the Jews

have I done no wrong, as thou also very well knowest. If then I am a wrong-doer and have committed anything worthy of death, I refuse not to die : but if none of those things is true whereof these accuse me, no man can give me up unto them : I appeal unto Cæsar. Then Festus, when he had conferred with the council, answered, Thou hast appealed unto Cæsar, unto Cæsar shalt thou go.

Now when certain days were passed, Agrippa the king and Bernice arrived at Cæsarea in order to pay their respects to Festus. And as they tarried there many days, Festus laid Paul's case before the king, saying, There is a certain man left a prisoner by Felix, about whom when I was at Jerusalem the chief priests and the elders of the Jews informed me, asking for sentence against him : to whom I answered that it is not the custom of the Romans to give up any man before that the accused have the accusers face to face and have had opportunity to make his defence concerning the matter laid against him. When therefore they were come together here I made no delay, but on the next day sat down on the judgment-seat and commanded the man to be brought : concerning whom, when the accusers stood up, they brought no charge of such evil things as I supposed, but had certain questions against him of their own religion and of one Jesus who was dead, whom Paul affirmed to be alive. And I, being perplexed how to inquire concerning these things, asked whether he would go to Jerusalem and there be judged of these matters. But when Paul had appealed to be kept for the decision of the Emperor I commanded him to be kept till I should send him to Cæsar. And Agrippa said unto Festus, I also could have wished to hear the man myself. To-morrow, saith he, thou shalt

hear him. So on the morrow when Agrippa was come and Bernice with great pomp, and they were entered into the place of hearing with the chief captains and the principal men of the city, at the command of Festus Paul was brought in. And Festus saith, King Agrippa, and all men who are here present with us, ye behold this man about whom all the multitude of the Jews made suit to me, both at Jerusalem and here, crying that he ought not to live any longer. But I found that he had committed nothing worthy of death, and as he himself appealed to the Emperor I determined to send him. Of whom I have no certain thing to write unto my lord : wherefore I have brought him forth before you and specially before thee, King Agrippa, that, after examination had, I may have somewhat to write : for it seemeth to me unreasonable, in sending a prisoner, not withal to signify the charges against him. And Agrippa said to Paul, Thou art permitted to speak for thyself. Then Paul stretched forth his hand and made his defence : I think myself happy, King Agrippa, that I am to make my defence before thee this day touching all the things whereof I am accused by Jews, because thou art especially expert in all customs and questions which are among the Jews : wherefore I beseech thee to hear me patiently. My manner of life then from my youth up, which was from the beginning among mine own nation and at Jerusalem, know all the Jews ; having knowledge of me from the first, if they be willing to testify, how that after the the straitest sect of our ceremonial I lived a Pharisee. And now I stand here to be judged for the hope resting on the promise made by God unto our fathers, unto which promise our twelve tribes, earnestly serving God night and day, hope

to attain : and concerning this hope I am accused by Jews, O king : why is it judged incredible with you if God doth raise the dead ? I verily thought with myself that I ought to do many things contrary to the name of Jesus the Nazarene : and this I also did in Jerusalem, and I both shut up many of the saints in prisons, having received authority from the chief priests, and when they were put to death I gave my vote against them, and punishing them oftentimes in all the synagogues, I strove to make them blaspheme, and being exceedingly mad against them, I persecuted them even unto foreign cities. Whereupon as I journeyed to Damascus with the authority and commission of the chief priests, at midday, O King, I saw on the way a light from heaven, above the brightness of the sun, shining round about me and them that journeyed with me : and when we were all fallen to the earth I heard a voice saying unto me in the Hebrew language, Saul, Saul, why persecutest thou Me ? it is hard for thee to kick against the goads. And I said, Who art Thou, Lord ? And the Lord said, I am Jesus whom thou persecutest : but arise and *stand upon thy feet* : for to this end have I appeared unto thee, to appoint thee a minister and a witness both of the things wherein thou hast seen Me and of the things wherein I will appear unto thee, *taking thee out* from the people, and *from the Gentiles, unto whom I send thee to open their eyes*, that they may *turn from darkness to light* and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in Me. Wherefore, O King Agrippa, I was not disobedient unto the heavenly vision, but declared both to them of Damascus first, and at Jerusalem, and throughout all the country of Judæa, and

also to the Gentiles, that they should repent and turn to God, doing works worthy of repentance. For this cause the Jews seized me in the temple, and assayed to kill me. Having therefore obtained the help that is from God I stand unto this day testifying both to small and great, saying nothing but what the prophets and Moses did say should come, whether the Christ could suffer, whether He first by His resurrection from the dead should proclaim light both to the people and to the Gentiles.

And as he thus made his defence Festus saith with a loud voice, Thou art mad, Paul : thy much learning is turning thee to madness. But Paul saith, I am not mad, most excellent Festus, but speak forth words of truth and self-control. For the king knoweth of these things, unto whom also I speak freely : for I am persuaded that none of these things is hidden from him, for this hath not been done in a corner. King Agrippa, believest thou the prophets ? I know that thou believest. And Agrippa said unto Paul, Easily at this rate thou art persuading to make a Christian of me. And Paul said, I could pray to God that whether easily or with difficulty not thou only, but also all that hear me this day, might become such as I am, except these chains. And the king rose up and the governor and Bernice and they that sat with them, and when they had withdrawn they spake one to another, saying, This man doeth nothing worthy of death or of bonds. And Agrippa said unto Festus. This man might have been set at liberty if he had not appealed unto Cæsar.

PART 3.

THE VOYAGE TO ROME.

Shipwreck at Malta. Winter on the Island. The Voyage Completed. 27. 1-28. 16. (A.D. 60-61.)

AND when it was determined that we should sail for Italy, they delivered Paul and certain other prisoners to a centurion named Julius, of the Augustan band. And embarking in a ship of Adramyttium which was about to sail unto the places on the coast of Asia, we put to sea, Aristarchus a Macedonian of Thessalonica being with us : and the next day we touched at Sidon, and Julius treated Paul kindly and gave him leave to go unto his friends and avail himself of their care. And putting to sea from thence we sailed under the lee of Cyprus because the winds were contrary, and when we had sailed across the sea which is off Cilicia and Pamphylia we came to Myra a city of Lycia. And there the centurion found a ship of Alexandria sailing for Italy and put us therein. And when we had sailed slowly many days and were come with difficulty over against Cnidus, the wind not suffering us to get there, we sailed under the lee of Crete over against Salmone, and with difficulty weathering it we came unto a certain place called Fair Havens, nigh whereunto was the city of Lasea. And when much time was spent and the voyage was now dangerous because the Fast [of the great Day of Atonement, which that year fell on September 24] was now already gone by, Paul admonished them and said unto them, Sirs, I perceive that the voyage will be with injury and much loss, not only of the lading and the ship, but also of our lives. But the

centurion gave more heed to the master and to the owner of the ship than to those things which were spoken by Paul. And because the haven was not commodious to winter in, the more part advised to put to sea from thence, if by any means they could reach Phœnix and winter there, which is a haven of Crete looking north-east and southeast. And when the south wind blew softly, supposing that they had obtained their purpose, they weighed anchor and sailed along Crete, close in shore. But after no long time there beat down upon her a tempestuous typhoon which is called Euraquilo : and when the ship was caught and could not face the wind we gave way to it and were driven. And running under the lee of a small island called Cauda we were able with difficulty to secure the ship's boat ; and when they had hoisted it up they used helps [ropes and chains], undergirding the ship ; and, fearing lest they should be cast upon the Syrtis, they lowered the gear, and so were driven. And as we labored exceedingly with the storm, the next day they began to throw the freight overboard, and the third day they cast out with their own hands the tackling of the ship. And when neither sun nor stars shone upon us for many days, and no small tempest lay on us, all hope that we should be saved was now utterly taken away. And when they had been long without food, then Paul stood forth in the midst of them and said, Sirs, ye should have hearkened unto me and not have set sail from Crete and have gotten this injury and loss. And now I exhort you to be of good cheer, for there shall be no loss of life among you, but only of the ship : for there stood by me this night an angel of the God whose I am, whom also I serve, saying, Fear not, Paul : thou must stand before Cæsar, and lo, God

hath granted thee all them that sail with thee. Wherefore, sirs, be of good cheer : for I believe God, that it shall be even so as it hath been spoken unto me. Howbeit we must be cast upon a certain island. But when the fourteenth night was come, as we were driven to and fro in the sea of Adria, about midnight the sailors surmised that they were drawing near to some land. And they sounded and found twenty fathoms, and after a little space they sounded again and found fifteen fathoms ; and fearing lest haply we should be cast ashore on rocky ground, they let go four anchors from the stern and wished for the day. And as the sailors were seeking to flee out of the ship and had lowered the boat into the sea, under color as though they would lay out anchors from the foreship, Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved. Then the soldiers cut away the ropes of the boat and let her fall off. And while the day was coming on, Paul besought them all to take some food, saying, This day is the fourteenth day that ye wait and continue fasting, having taken nothing : wherefore I beseech you to take some food, for this is for your safety : for there shall not a hair perish from the head of any of you. And when he had said this and had taken bread, he gave thanks to God in the presence of all and brake it and began to eat. Then were they all of good cheer and themselves also took food. And we were in all in the ship about threescore and sixteen souls. And when they had eaten enough they lightened the ship, throwing out the wheat into the sea. And when it was day, they knew not the land, but they perceived a certain bay with a beach, and they took counsel whether they could bring the ship safe to shore. And casting off the anchors

they left them in the sea, at the same time loosing the bands of the rudders, and hoisting up the foresail to the wind they made for the beach. But lighting upon a place where two seas met they ran the vessel aground, and the foreship struck and remained unmovable, but the stern began to break up by the violence of the waves. And the soldiers' plan was to kill the prisoners, lest any of them should swim out and escape : but the centurion, desiring to save Paul, stayed them from their purpose, and commanded that they who could swim should cast themselves overboard and get first to the land, and the rest, some on planks, and some on other things from the ship : and so it came to pass, that they all escaped safe to the land.

And when we were escaped, then we ascertained that the island was called Melitene. And the barbarians shewed us no common philanthropy, for they kindled a fire and received us all, because of the rain which came on and because of the cold. But when Paul had gathered a bundle of sticks and laid them on the fire, a viper came out by reason of the heat and fastened on his hand. And when the barbarians saw the beast hanging from his hand, they said one to another, No doubt this man is a murderer, whom, though he hath escaped from the sea, yet Justice hath not suffered to live. Howbeit he shook off the beast into the fire, and took no harm : but they expected that he would have swollen or fallen down dead suddenly. But when they were long in expectation and beheld nothing amiss come to him, they changed their minds and said that he was a god. Now in the neighborhood of that place were lands belonging to the chief man of the island, named Publius, who received us and entertained us three days courteously. And it

was so, that the father of Publius lay sick of fever and dysentery, unto whom Paul entered in and prayed and laying his hands on him healed him. And when this was done, the rest also who had diseases in the island came and were cured, who also honored us with many honors, and when we were setting sail they put on board such things as we needed.

And after three months we set sail in a ship of Alexandria which had wintered in the island, whose sign was The Twin Brothers. And touching at Syracuse we tarried there three days, from whence we cast loose and arrived at Rhegium. And after one day a south wind sprang up and on the second day we came to Puteoli, where we found brethren and were entreated to tarry with them seven days: and so we came to Rome. And from thence the brethren, when they heard of us, came to meet us as far as The Market of Appius and The Three Taverns; whom when Paul saw he thanked God and took courage. And when we entered into Rome, Paul was suffered to abide by himself with the soldier that guarded him.

PART 4.

PAUL IN ROME.

He Calls the Chief Men of the Jews to a Conference. Their Cautious Reply. At a Second Interview He Seeks to Convince Them Concerning Jesus. His Complaint of Their Unbelief. To the Gentiles the Salvation of God is Sent, and They will Hear. Two Years a Prisoner, Preaching the Kingdom of God, without Hindrance. 28. 16-31.

AND it came to pass that after three days he called together those that were the chief of the Jews: and when they were come together he said unto them, I,

brethren, though I had done nothing against the people or the customs of our fathers, yet was delivered prisoner from Jerusalem into the hands of the Romans ; who, when they had examined me, desired to set me at liberty because there was no cause of death in me : but when the Jews spake against it I was constrained to appeal unto Cæsar ; not that I had aught to accuse my nation of. For this cause therefore did I call for you to see and to speak to you, for because of the hope of Israel I am bound with this coupling-chain. And they said unto him, We neither received letters from Judæa concerning thee, nor did any of the brethren come hither and report or speak any harm of thee. But we deem it proper to hear of thee what thou thinkest, for as concerning this sect it is known to us that everywhere it is spoken against.

And when they had appointed him a day they came to him into his lodging in great number, to whom he expounded the matter, solemnly testifying the kingdom of God and persuading them concerning Jesus, both from the law of Moses and from the prophets, from morning till evening. And some suffered themselves to be persuaded of the things which were spoken, and some disbelieved ; and when they agreed not among themselves they departed, after that Paul had spoken one word, Well spake the Holy Spirit by Isaiah the prophet unto your fathers, saying,

Go thou unto this people and say

By hearing ye shall hear and in no wise understand,

And seeing ye shall see and in no wise perceive :

For this people's heart is waxed gross,

And their ears are dull of hearing,

And their eyes they have closed :

Lest haply they should perceive with their eyes

And hear with their ears

And with their heart understand and turn again

And I should heal them.

Be it known therefore unto you that this *salvation of God* is sent *unto the Gentiles*: they will also hear.

And he abode two whole years [61-63 A.D.] in his own hired dwelling, and received all that went in unto him, preaching the kingdom of God and teaching the things concerning the Lord Jesus Christ with all boldness, none forbidding him.

GENERAL EPISTLES.

I.—THE GENERAL EPISTLE OF JAMES.

II.—THE FIRST GENERAL EPISTLE OF PETER.

In ancient MSS. of the New Testament seven Epistles usually follow the Acts of the Apostles and precede the Epistles of St. Paul, perhaps because they were written by earlier Apostles and represent the more primitive, Jewish type of Christianity. Of these, 2d Peter and Jude appear to be more closely connected with the period after St. Paul, about A.D. 67, while the three Epistles of St. John probably belong between A.D. 80 and 100.

James and 1st Peter are given here as examples of the original apostolic type of teaching before the time of St. Paul, to be read in the light of the first twelve chapters of the Acts, and read together. To both Apostles the New Covenant was the fulfilment of the Old: to St. James, the fulfilment of the Law; to St. Peter, the fulfilment of Prophetic Promise. To St. James the Gospel was not the message of deliverance from the condemnation of the Law, but the perfect revelation of the will of God, and of the power which was given to fulfil it perfectly in its ethical import as the Law of Liberty. To St. Peter the Gospel was the realization of the ancient Promises and Hopes, the pledge therefore of the Promise that is still unfulfilled, and the ground of Hope in the Salvation that is still to be completed.

The Epistle of James is probably the earliest of the New Testament writings in date, certainly the earliest in spirit. It appears to belong to a time when the Church had not yet separated from the Synagogue, when the distinction between Jews and Christians was scarcely felt, and the distinction between Jewish and Gentile Christians was not made, because the Gentile Christian was not yet in sight. It contains no reference to the controversies about Circumcision and the Mosaic Law which shook the Church to its foundations after St. Paul's work among the Gentiles had begun. It probably dates before A.D. 50, though placed later by some authorities.

The first Epistle of Peter is more uncertain as to date, being placed by some as late as A.D. 67, on account of apparent connections between it and the Epistles of Paul, and also because of apparent references to Gentile Christians; by others as early as A.D. 54. It seems, however, to move within the sphere of Jewish Christianity, and breathes throughout the spirit of him who was the Apostle to the Jews, as St. Paul was the Apostle to the Gentiles.

THE GENERAL EPISTLE OF JAMES.

[James the Brother of the Lord appears to have been led to faith by the Resurrection (I. Cor. xv., 7), and to have become the head of the Church in Jerusalem by A.D. 44 (Acts xii., 17). He took a leading part in the Conference at Jerusalem (Acts xv.), received St. Paul several times (Gal. i., 19; Acts xxi., 18), and is said to have been martyred in A.D. 62 or 63.

The object of his Epistle was to strengthen and encourage Jewish believers who still shared in the worship of the synagogue; who were mostly of the poorer class; who were in danger of giving way under heavy trials; who in their zeal to bring their fellow-Jews to the Faith were sometimes disposed to be partial towards the rich, and also to run into controversy; and who were tempted to prefer the Friendship of the World to the Friendship of God.]

The Trials of Believers. I. 1-27.

How trials are to be endured, how they are to be kept from becoming Temptations, by the New Life of the Word of Truth. Hearers of this Word must not give way to Wrath or to Ceremonialism, under Trials, but quietly obey it as the Law which gives perfect Freedom.

JAMES, a bondservant of God and of the Lord Jesus Christ, to the twelve tribes which are in the Dispersion, wisheth joy.

Count it all joy, my brethren, when ye fall into manifold trials, knowing that the testing of your faith worketh out stedfastness; but let stedfastness have its perfect work, that ye may be perfect and entire, lacking in nothing.

But if any of you lacketh wisdom, let him ask from God who giveth to all liberally and upbraideth not, and it shall be given him: but let him ask in faith, nothing doubting, for he that doubteth is like the surge of the sea driven by the wind and tossed: for

let not that man think that a double-minded man, unstable in all his ways, shall receive anything from the Lord. But let the brother of low degree glory in his high estate, and the rich in his making himself low, because *as the flower of the grass* he shall pass away. For the sun arose with the scorching wind and *withered the grass*, and its *flower fell away* and the beauty of its face perished; so also shall the rich man fade away in his goings.

Blessed is the man that is stedfast under trial, for when he hath been approved he shall receive the crown of life, which He hath promised to them that love Him. Let no man say when his trial turneth to temptation, It is from God that I am tempted: for God cannot be tempted with evil, and He Himself tempteth no man. But each man is tempted when he is drawn away by his own Lust and enticed: then the Lust, when it hath conceived, beareth Sin, and the Sin, when it is full-grown, bringeth forth death. Be not deceived, my beloved brethren. Every good gift and every perfect gift is from above, coming down from the Father of lights, with whom can be no variation nor shadow that is cast by turning. Of His own will He brought us forth by the word of truth, that we should be a kind of firstfruits of His creatures.

Ye know this, my beloved brethren. But let every man be swift to hear, slow to speak, slow to wrath, for the wrath of man worketh not the righteousness of God. Wherefore putting away all filthiness and overflowing of malice, receive with meekness the implanted word which is able to save your souls. But become doers of the word, and not hearers only, deluding your own selves. For if any one is a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a

mirror, for he beheld himself and hath gone away and straightway forgot what manner of man he was. But he that looked carefully into the perfect law, the law of liberty, and continueth to do so, being not a hearer that forgetteth, but a doer that worketh, this man shall be blessed in his doing. If any man thinketh himself to be a worshipper, while he bridleth not his tongue, but deceiveth his heart, this man's worship is vain. Pure worship and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, to keep himself unspotted from the world.

The Temptations that had begun to appear in the Christian brotherhood. 2. 1-5. 6.

1. Temptations to Sins against the Faith. Faith in our Lord Jesus must rest on Obedience to His Royal Law of Impartial Love for Rich and Poor. Faith without Works is dead.
2. Temptations to Sins of the Tongue. Those who teach the Faith must avoid angry Controversy. True and False Wisdom.
3. Temptations of the Poor,—Worldly Greed and Envy. God desires the whole heart to be given to Him. The temper that refrains from envy and judging others is an indispensable condition of true blessedness.
4. Temptations of the Rich. Boastful self-confidence and Pride of Life. Oppressive wealth is corrupt.

[1.] MY brethren, do ye in respecting persons hold the faith of our Lord Jesus Christ, the Lord of glory? For if there come into your synagogue a man with a gold ring, in fine clothing, and there come in also a poor man in dirty clothing, and ye have regard to him that wear-eth the fine clothing, and say, Sit thou here in a good place, and ye say to the poor man, Thou canst stand, or sit there under my footstool, are ye not at variance with your own selves and become judges with evil thoughts?

Hearken, my beloved brethren. Did not God choose them that are poor as to the world to be rich in faith and heirs of the kingdom which He promised to them that love Him? But ye have dishonored the poor man. Is it not the rich who oppress you, and themselves drag you before the judgment-seats? Is it not they who blaspheme the honorable Name by the which ye are called? Howbeit if ye fulfil the royal law according to the scripture, *Thou shalt love thy neighbor as thyself*, ye do well; but if ye have respect of persons, ye commit sin, being convicted by the law as transgressors. For whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all. For He that said, *Do not commit adultery*, said also, *Do not kill*: now if thou dost not commit adultery, but killest, thou art become a transgressor of the law. So speak ye, and so do, as men that are to be judged by a law of liberty. For the judgment is without mercy to him that hath shewed no mercy: mercy glorieth against judgment. What doth it profit, my brethren, if a man say he hath faith, but have not works? can that faith save him? If a brother or sister be naked and in lack of daily food, and one of you say unto them, Go in peace, get yourselves warmed and filled, and yet ye give them not the things needful to the body, what doth it profit? Even so faith, if it have not works, is dead in itself. Yea, a man will say, Thou hast faith and I have works. Shew me thy faith apart from thy works, and I by my works will shew thee my faith. Thou believest that there is one God? Thou doest well: the demons also believe and shudder. But art thou willing to know, O vain man, that faith apart from works is barren? Was not *Abraham* our father justified by works, in that he

offered up Isaac his son upon the altar ? Thou seest that faith was working with his works, and by works was faith made perfect, and the scripture was fulfilled which saith, *And Abraham believed God, and it was reckoned unto him for righteousness*, and he was called the *Friend of God*. Ye see that by works a man is justified and not only by faith. And in like manner was not also Rahab the harlot justified by works, in that she received the messengers and sent them out another way ? For as the body apart from the spirit is dead, even so faith apart from works is dead.

[2.] Be not many of you teachers, my brethren, knowing that we teachers shall receive heavier judgment : for in many things we all stumble. If any stumbleth not in word, the same is a perfect man, able to bridle the whole body also. Now if we put the horses' bridles into their mouths, that they may obey us, we turn about their whole body also : behold, the ships also, though they are so great and are driven by rough winds, are yet turned about by a very small rudder, whither the impulse of the steersman willeth : so the tongue also is a little member and boasteth great things. Behold how great a forest is kindled by how small a fire : and the tongue is a fire, as the world of iniquity the tongue sheweth itself among our members, that which defileth the whole body and setteth on fire the whole sphere of life and is set on fire by hell. For every kind of beasts and birds and creeping things and things in the sea is tamed and hath been tamed by mankind : but the tongue can no man tame : a restless evil full of deadly poison. Therewith bless we the Lord and Father, and therewith curse we men who are made *after the likeness of God* : out of the same mouth cometh forth blessing and cursing. My brethren, these

things ought not so to be. Doth the fountain send forth from the same opening sweet water and bitter? can a fig-tree, my brethren, yield olives, or a vine figs? neither can salt water yield sweet. Who is wise and understanding among you? let him shew by his good life his works in meekness of wisdom. But if ye have bitter jealousy and faction in your heart, glory not and lie not against the truth. This wisdom is not a wisdom that cometh down from above, but is earthly, sensual, demoniacal: for where jealousy and faction are, there is confusion and every vile deed. But the wisdom that is from above is first pure, then peaceable, gentle, easy to be intreated, full of mercy and good fruits, without variance with itself, without hypocrisy: and the fruit of righteousness is sown in peace for them that make peace.

[3.] Whence come wars and whence come fightings among you? come they not hence, even from your pleasures that war in your members? Ye lust, and have not: ye kill and covet, and cannot obtain: ye fight and war. Ye have not, because ye ask not: ye ask and receive not, because ye ask amiss, that ye may spend it in your pleasures. Ye who break your marriage vow to God, know ye not that the friendship of the world is enmity with God? Whosoever therefore would be a friend of the world maketh himself an enemy of God. Or think ye that the scripture sayeth in vain, Even unto jealousy He yearneth for the spirit which He made to dwell in us? But [because of this jealous love for us] He *giveth more grace*: wherefore the Scripture saith, *God resisteth the proud, but giveth grace to the humble*. Be subject therefore unto God; but resist the devil, and he will flee from you: draw nigh to God and He will draw nigh to you. Cleanse your hands, ye sinners, and purify your hearts,

ye doubleminded. Be afflicted and mourn and weep : let your laughter be turned to mourning and your joy to heaviness : humble yourselves in the sight of the Lord, and He shall exalt you. Speak not one against another, brethren : he that speaketh against a brother, or judgeth his brother, speaketh against the law, and judgeth the law : but if thou judgest the law, thou art not a doer of the law, but a judge. There is One Lawgiver and Judge, He who is able to save and to destroy : but who art thou that judgest thy neighbor ?

[4.] Go to now, ye that say, To-day or to-morrow we will go into this city and spend a year there and trade and get gain : whereas ye know not what your life shall be on the morrow : for ye are a vapor that appeareth for a little time, and then vanisheth away : instead of your saying, If the Lord will, we shall both live and do this or that. But now ye glory in your vauntings : all such glorying is evil. To him therefore that knoweth to do good and doeth it not, to him it is sin. Go to now, ye rich, weep and howl for your miseries that are coming upon you. Your riches are corrupted, and your garments are moth-eaten, your gold and your silver are rusted, and their rust shall be for a testimony against you and shall eat your flesh. *As fire ye have laid up your treasure in the last days.* Behold, *the hire of the laborers who mowed your fields, which is kept back by fraud, crieth out from you,* and the cries of them that reaped have entered *into the ears of the Lord of Sabaoth* : ye have lived delicately on the earth and taken your pleasure, ye have nourished your hearts *in a day of slaughter.* Ye have condemned, ye have killed the righteous one. Doth he not *resist* you ?

Encouragement and Counsel for Patient Sufferers. Leave Judgment to God, and endure till the Lord come. Warning against Rash Oaths. Prayer and Praise in Sorrow and in Joy. 5. 7-20.

Be patient, therefore, brethren, until the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, being patient over it until it receive *the early and latter rain*. Be ye also patient, stablish your hearts, for the coming of the Lord is at hand. Murmur not, brethren, one against another, that ye be not judged : behold, the Judge standeth before the doors. Take, brethren, for an example of suffering and of patience the prophets, who spake in the name of the Lord. Behold, we call them blessed who endured : ye have heard of the endurance of Job, and have seen the end of the Lord, how that the Lord is full of pity and merciful.

But above all things, my brethren, swear not, neither by the heaven nor by the earth nor by any other oath : but let your yea be yea, and your nay, nay, that ye fall not under judgment. Is any among you suffering ? let him pray : is any cheerful ? let him sing praise. Is any among you sick ? let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord : and the prayer of faith shall save him that is sick, and the Lord shall raise him up ; and if he hath committed sins, it shall be forgiven him. Confess therefore your sins one to another, and pray one for another, that ye may be healed. The supplication of a righteous man availeth much in its working. Elijah was a man who suffered like things with us, and he prayed fervently that it might not rain, and it rained not on the earth for three years and six months : and he prayed again, and the heaven gave rain and the earth brought forth her fruit.

My brethren, if any among you do err from the truth, and one convert him, know ye that he who converteth a sinner from the error of his way shall save his soul from death and *shall cover* a multitude of *sins*.

THE FIRST EPISTLE GENERAL OF PETER.

[Peter was one of the Apostles of the Lord from the beginning. He is very frequently mentioned in the Gospels and in the first part of the Acts. The history of his after life is uncertain, but probably he met a martyr's death at Rome about A.D. 67. It is not clear whether he wrote from Babylon during a mission to the Jews in the East, or from Rome as the figurative Babylon ; nor whether he wrote for Jewish Christians alone or for Jewish and Gentile Christians as together constituting the true Israel of God. It is evident, however, that he is addressing Christians who were scattered abroad in Gentile regions, and who were suffering on account of their faith, and that for such he has a special message, prepared in his own experience. One chief thought of his life was that of the Glory of the Messiah, and the subject in connection with which his inner development advanced was above all that of the relation between Suffering and Glory. At first, the two seemed to him to be irreconcilable. "Be it far from Thee, Lord ; this shall never be unto Thee," had been his protest when his Master predicted His Sufferings. The Cross had been the death-blow to the false hopes of Messianic Glory which he once had cherished ; they had seemed to be borne to the grave along with Him. But the Resurrection of Jesus was for the Apostle a resurrection to a life of higher Hope, and the way through Suffering to Glory was clearly revealed.]

The Blessings of Believers. 1. 1-2. 10.

Their Living Hope of Future Inheritance a Present Joy amidst trials, and the Fulfilment of Past Prophecies. A holy life of Hope and Obedience befits the Redeemed. From Faith and Hope should spring Love. By Growth in Salvation Believers are joined to the true People of God, in whom the Promise of the Old Covenant is Fulfilled.

PETER an apostle of Jesus Christ to the elect who are sojourners of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, according to the foreknowledge of God the Father, in sanctification wrought by the Spirit, unto obedience and sprinkling of the

blood of Jesus Christ: Grace to you and peace be multiplied.

Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy begat us again unto a living Hope by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible and undefiled and that fadeth not away, reserved in heaven for you who by the power of God are guarded through Faith unto a salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a little while, if need be, ye have been put to grief in manifold trials, that your proved Faith, being more precious than gold that perisheth, and yet even it is proved by fire, might be found unto praise and glory and honor at the revelation of Jesus Christ. Whom not having seen ye love, on whom, though now ye see Him not, yet believing, ye rejoice greatly with joy unspeakable and full of glory, receiving the end of your Faith, the salvation of your souls. Concerning which salvation the Prophets sought and searched diligently who prophesied of the grace that was coming unto you, searching what time or what manner of time the Spirit of Christ which was in them did point unto when it testified beforehand the sufferings of Christ and the glories that should follow them: to whom it was revealed that not unto themselves, but unto you, were they ministering these things, which now have been announced unto you through them that preached the gospel unto you by the Holy Spirit sent forth from heaven; which things angels desire to look into.

Wherefore girding up the loins of your mind, being perfectly calm, set your Hope on the grace that is being brought unto you in the revelation of Jesus Christ. As

children of obedience, not fashioning yourselves according to your former lusts in the time of your ignorance, but like the Holy One who called you be ye yourselves also holy in all manner of living, because it is written, *Ye shall be holy, for I am holy.* And if ye call on Him as *Father* who without respect of persons judgeth according to each man's work, pass the time of your sojourning in fear: knowing that *ye were redeemed, not with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers, but with precious blood as of a lamb without blemish and without spot, the blood of Christ, who was foreknown indeed before the foundation of the world, but was manifested at the end of the times for your sake who through Him are believers in God, who raised Him from the dead and gave Him glory, so that your Faith is also Hope in God.* Seeing ye have purified your souls in your obedience to the truth unto unfeigned Love of the brethren, love one another from the heart fervently, having been begotten again, not from corruptible seed, but from incorruptible, through the Word of *God who liveth and abideth*: for,

All flesh is as grass,

And all the glory thereof as the flower of grass:

The grass withered,

And the flower fell away:

But the word of the Lord abideth for ever.

And this is the word of good tidings which was preached unto you. Putting away therefore all malice and all guile and hypocrisy and envies and all evil speakings, as newborn babes, long for the spiritual milk which is without guile, that ye may grow thereby unto salvation, if *ye have tasted that the Lord is gracious.* Coming

unto Him, a living *Stone*, *rejected* indeed by men, but with God *elect*, *precious*, ye also as living stones are built up a spiritual house for a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ : because it is contained in scripture,

*Behold, I lay in Zion a chief corner Stone, elect, precious,
And he that believeth on Him shall not be put to shame.*

For you therefore who believe is the preciousness : but for such as disbelieve, *The Stone which the builders rejected, the same was made the Head of the corner and a Stone of stumbling and a Rock of offence ;* for they stumble at the word, being disobedient : whereunto also they were appointed. But ye are *an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may shew forth the praises of Him* who called you out of darkness into His marvellous light : who in time past were *no people*, but now are *the people of God ;* who *had not obtained mercy*, but now *have obtained mercy*.

The Duties of Believers in their Relations to the Hostile Gentile World. 2. 11-4. 6.

A Noble Life to the Glory of God. Submission to Heathen Rulers. Duties of Slaves. Of Wives. Of Husbands. Hostility to be overcome by Calm Endurance of wrongful Suffering, after the Example of Christ, who through Suffering entered into His Glory. The Blessedness of the Suffering that separates believers from an ungodly World which is to be judged.

Beloved, I beseech you as *sojourners and pilgrims* to abstain from fleshly lusts, which war against the soul ; having your behavior seemly among the Gentiles, that, wherein they speak against you as malefactors, they may by your good works which they watch, glorify God *in the day of visitation*.

Be subject to every ordinance of man for the Lord's

sake ; whether it be to the king as supreme, or unto governors as sent by Him for vengeance on evil-doers and for praise to them that do well : (for so is the will of God, that by well-doing ye should put to silence the ignorance of foolish men :) as free, and not using your freedom for a cloak of malice, but as bondservants of God. Honor all men, love the brotherhood, *fear God*, honor *the king*.

Household-servants, submit yourselves to your masters with all fear, not only to the good and gentle but also to the crooked. For this is acceptable, if for conscience toward God a man endureth griefs, suffering wrongfully : for what glory is it if when ye sin and are buffeted for it, ye shall take it patiently ? but if when ye do well and suffer for it ye shall take it patiently, this is acceptable with God. For hereunto were ye called, because Christ also suffered for you, leaving you an example that ye should follow His steps : who *did no sin neither was guile found in His mouth* : who when He was reviled reviled not again, when He suffered, threatened not, but committed Himself to Him that judgeth righteously ; who *His own self bare our sins* in His body upon the tree, that we having died unto sins might live unto righteousness, by whose *stripes ye were healed*. For ye were *going astray like sheep*, but are now returned unto the Shepherd and Bishop of your souls.

In like manner, ye wives, submit yourselves to your own husbands, that if any obey not the word they may without a word be gained by the behavior of their wives as they watch your chaste behavior coupled with reverence. Whose adorning let it not be the outward adorning of plaiting the hair and of wearing jewels of gold or of putting on apparel, but let it be the hidden man of the heart in the incorruptible apparel of the meek and quiet spirit, which is in the sight

of God of great price. For after this manner aforetime the holy women also who hoped in God adorned themselves, submitting themselves to their own husbands, as Sarah obeyed Abraham, calling him *lord*: whose children ye now are if ye do well and *are not put in fear by any terror*.

Ye husbands, in like manner dwell with your wives according to knowledge, giving honor unto the woman as unto the weaker vessel, as being also joint-heirs of the grace of life, to the end that ye be not hindered from praying together. Finally, be ye all like-minded, sympathetic, loving as brethren, tenderhearted, humble-minded, not rendering evil for evil, or reviling for reviling, but contrariwise blessing, for hereunto were ye called, that ye should inherit a blessing.

For he that would love life

And see good days

Let him refrain his tongue from evil

And his lips that they speak no guile,

And let him turn away from evil and do good,

Let him seek peace and pursue it.

For the eyes of the Lord are upon the righteous

And His ears unto their supplication,

But the face of the Lord is upon them that do evil.

And who is he that will harm you if ye be zealots of that which is good? But even if ye should suffer for righteousness' sake, blessed are ye. *And fear not their fear, neither be troubled,* but hallow in your hearts Christ as *Lord*, being ready always to give answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and fear, having a good conscience, that wherein ye are spoken against they may be put to shame who revile your good manner of life in Christ. For it is better, if the will of God should so will,

that ye suffer for well-doing than for evil-doing. Because Christ also died for sins once, the Righteous for the unrighteous, that He might bring you to God, being put to death in the flesh, but endued with life in the spirit : in which spirit also He went and preached unto the spirits in prison, who aforetime were disobedient when the long-suffering of God was waiting in the days of Noah while the ark was a preparing wherein few, that is, eight souls, were brought safely through water. The counterpart of which doth now save you, baptism, not as the putting away of the filth of the flesh, but as the entreaty for a good conscience toward God, through the resurrection of Jesus Christ, who is *on the right hand of God*, having gone into heaven, angels and authorities and powers being ranged in subjection under Him. Forasmuch then as Christ suffered in the flesh, arm ye yourselves also with the samē thought, namely, that he that hath suffered in the flesh hath ceased from sins, to the end that ye no longer should live the rest of your time in the flesh to the lusts of men, but to the will of God. For the time past may suffice to have wrought the desire of the Gentiles, and to have walked in lasciviousness, lusts, wine-bibbings, revellings, carousings, and abominable idolatries. Because ye have thus walked they think it strange that ye no longer run with them into the same flood of self-abandonment, speaking evil of you : who shall give account to Him that is ready to judge the quick and the dead : for unto this end was the gospel preached even to the dead, that they, judged indeed in the flesh by death as men are judged, may live as God liveth in the spirit.

The Duties of the Believers among themselves. 4. 7-5. 14.

Calm Prayerfulness, Love, Hospitality, Use of all Gifts for the General Good, to the Glory of God. Thankful Endurance of Suffering for Christ as partaking with Him in His Glory. Duties of Presbyters. Humble and Thankful Submission under God's hand, Watchful Faithfulness. Salutations and Blessing.

But the end of all things is at hand. Be ye therefore of sound mind and be calm so that ye may always be in the spirit for prayer: above all things being fervent in your love among yourselves; for *love covereth* a multitude of *sins*: using hospitality one to another without murmuring: according as each hath received a gift, ministering it among yourselves as good stewards of the manifold grace of God; if any man speaketh, speaking as it were oracles of God; if any man ministereth, ministering as of the strength which God supplieth: that in all things God may be glorified through Jesus Christ, whose is the glory and the dominion forever and ever: Amen.

Beloved, think it not strange concerning the fiery trial among you, which cometh upon you to prove you, as though a strange thing happened unto you; but inso-much as ye are partakers of Christ's sufferings rejoice, that at the revelation of His glory also ye may rejoice with exceeding joy. If ye are *reproached* in the name of *Christ*, blessed are ye, because the Spirit of glory and *the Spirit of God resteth upon* you. For let none of you suffer as a murderer or a thief or an evil-doer or as a meddler in other men's matters; but if a man suffer as a "Christian," let him not be ashamed, but let him glorify God in this name. For the time is come for judgment to *begin at the house* of God: and if it begin first at us, what shall be the end of them that obey not the gospel of God? And if *the righteous is scarcely saved, where*

shall the ungodly and sinner appear? Wherefore let them also that suffer according to the will of God commit their souls in well-doing unto a faithful Creator.

The elders therefore among you I exhort, who am a fellow-elder and a witness of the sufferings of Christ, who am also a partaker of the glory that shall be revealed: Tend the flock of God which is among you, not by constraint but willingly, nor yet for filthy lucre but out of love to the thing itself, nor yet as lording it over the charge allotted to you, but making yourselves ensamples to the flock: and when the chief Shepherd shall be manifested ye shall receive the crown of glory that fadeth not away. Likewise, ye younger, submit yourselves unto the elder. Yea, all of you gird yourselves with humility to serve one another; for *God resisteth the proud but giveth grace to the humble.*

Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time; *casting all your anxiety upon Him*, because He careth for you. Be sober, be watchful. Your adversary the devil, as a roaring lion, walketh about, seeking to devour: whom withstand stedfast in your faith, knowing that the same sufferings are being accomplished in your brotherhood in the world. And the God of all grace, who called you unto His eternal glory in Christ, after that ye have suffered a little while shall Himself perfect, stablish, strengthen you. To Him be the dominion for ever and ever: Amen.

By Silvanus our faithful brother, as I account him, I have written unto you briefly, exhorting and testifying that this is the true grace of God: stand ye fast therein. She that is in Babylon, elect together with you, saluteth you, and so doth Mark my son. Salute one another with a kiss of love.

Peace be unto you all that are in Christ.

EPISTLES OF PAUL.

THE FIRST GROUP.

I.—FIRST TO THE THESSALONIANS.

II.—SECOND TO THE THESSALONIANS.

Thessalonica, a city on the great commercial road between Asia and Italy, was a point favorable for a rapid and wide diffusion of the Gospel: its seafaring commercial population would soon spread whatever they received, and what took place at Thessalonica would soon be sounded forth as by the blast of a trumpet through all the Mediterranean coasts. For St. Paul's first visit to Thessalonica see pp. 263-4. He worked there at his trade: "One of the staple manufactures of the city was and is goat's-hair cloth. The sound that follows the ear as one walks through the streets of Salonica to-day is the wheezing and straining vibration of the loom and the pendulum-like click of the regular and ceaseless shuttle." To the Jews of Thessalonica he had preached that the Messiah must needs suffer death and rise again, and that Jesus is the Messiah; to the Gentiles, who soon became the main element in the Church, he preached that the full development of Messiah's Kingdom is the return of the King and Judge. The persecution, which soon drove the Apostle from Thessalonica, then directed itself against the young Church. He desired to return, but was prevented. Accordingly he sent Timothy to ascertain the condition of the Church and to encourage the Thessalonians to faithful endurance. Timothy's return and report were the occasion of the First Epistle. Timothy's report was largely encouraging, but with some drawbacks: (1) The Thessalonians were stedfast under increased persecution; but (2) they were being tempted to doubt the sincerity of the Apostle, and therefore the truth of his Gospel. It was insinuated that he was living an easier life than they, and leaving them to fight their battle alone. (3) They were tempted to relapse into impurity, the besetting vice of the Greek life of the time, and their excited expectation of the Coming of Christ was leading some also to give up their daily duties and to live idle, unsettled lives. (4) They were perplexed about the time of Christ's Coming and the fate of those who died before that event.

The object of the Epistle was (1) to encourage them to bear up hopefully under their afflictions; (2) to assure them of his longing to return and share their danger, and to remind them of what they had seen of his conduct and character; (3) to warn them against impurity, and against idleness and unsettling excitement; and (4) to calm and console them by further teaching as to the coming of Christ. Lastly (5) he admonishes them against unruliness and strife, and exhorts them to hope, joy, prayer, thanksgiving.

The First Epistle was written at Corinth a few months after the Apostle left Thessalonica, probably early in A.D. 53.

THE FIRST EPISTLE TO THE THESSALONIANS.

PAUL AND SILVANUS AND TIMOTHY unto the church of the Thessalonians in God the Father and the Lord Jesus Christ : Grace to you and peace.

[I.] We are always giving thanks to God for you when we make mention of you in our prayers, remembering without ceasing your work of Faith and labor of Love and patience of Hope in our Lord Jesus Christ before our God and Father ; knowing, brethren beloved of God, His election of you, how that our gospel came not unto you in word only but also in power and in the Holy Spirit and in much assurance, even as ye know what manner of men we shewed ourselves toward you for your sake : and ye became imitators of us and of the Lord, having received the word in much affliction with joy of the Holy Spirit, so that ye became an example to all that believe in Macedonia and in Achaia. For from you hath sounded forth the word of the Lord not only in Macedonia and Achaia, but in every place your faith by which ye turned to God is gone forth, so that we need not to speak anything : for they themselves report concerning us what manner of entering in we had unto you, and how ye turned unto God from your idols, to serve a living and true God, and to wait for His Son

from heaven, whom He raised from the dead, Jesus who delivereth us from the coming wrath.

[2.] For yourselves, brethren, know our entering in unto you, that it hath not been found vain, but although we had already suffered and been shamefully entreated, as ye know, at Philippi, we waxed bold in our God to speak unto you the gospel of God in much conflict. For our exhortation doth not proceed from error nor from uncleanness nor by means of guile, but even as we have been approved by God to be intrusted with the gospel, so we speak, not as pleasing men but God who *proveth* our *hearts*. For neither at any time were we found using words of flattery, as ye know, nor a cloak of covetousness, God is witness, nor seeking glory from men, neither from you nor from others, when we might have claimed authority as apostles of Christ : but we were babes in the midst of you, as when a nurse cherisheth her own children : even so, being affectionately desirous of you, we were well pleased to impart unto you not the gospel of God only but also our own souls, because ye were become very dear to us : for ye remember, brethren, our labor and travail : working night and day, that we might not burden any of you, we preached unto you the gospel of God. Ye are witnesses, and God also, how holily and righteously and unblamably we behaved ourselves toward you that believe, even as ye know how we dealt with you one by one as a father with his own children, exhorting you and encouraging you and solemnly beseeching you to walk worthily of God who calleth you into His own kingdom and glory.

And for this cause we also thank God without ceasing, that, when ye received from us the word of the message of God, ye accepted it not as the word of men, but, as it

is in truth, the word of God, who also worketh in you that believe. For ye, brethren, became imitators of the churches of God which are in Judæa in Christ Jesus, for ye also suffered the same things by your own countrymen even as they did by the Jews, who both killed the Lord Jesus and the prophets and drave out us, and please not God, and are contrary to all men, forbidding us to speak to the Gentiles that they may be saved; to *fill up* their *sins* alway. But the wrath came upon them to the uttermost.

But we, brethren, being bereaved of you for a short season, in presence, not in heart, endeavored the more exceedingly to see your face with great desire. For which reason we would fain have come unto you, I Paul once and again, and Satan hindered us. For what is our hope or joy or crown of glorying—are not even ye—before our Lord Jesus at His coming? For ye are our glory and our joy.

Wherefore when we could no longer forbear, we thought it good to be left behind at Athens alone, and sent Timothy, our brother and God's minister in the gospel of Christ, to establish you and to comfort you concerning your faith, that no man be moved by these afflictions. For yourselves know that hereunto we are appointed: for verily, when we were with you, we told you beforehand that we are to suffer affliction, even as it came to pass and ye know. For this cause I also, when I could no longer forbear, sent that I might know your faith, lest by any means the tempter had tempted you and our labor should be in vain. But when Timothy came just now unto us from you and brought us glad tidings of your Faith and Love, and that ye have good remembrance of us always, longing to see us even as we also to see you, for this cause,

brethren, we were comforted over you in all our distress and affliction through your faith, for now we live if ye stand fast in the Lord. For what thanksgiving can we render again unto God for you, for all the joy wherewith we joy for your sakes before our God, night and day praying exceedingly that we may see your face and may perfect that which is lacking in your faith? Now may our God and Father Himself and our Lord Jesus direct our way unto you : and the Lord make you to increase and abound in love one toward another and toward all men, even as we also do toward you, that He may establish your hearts unblamable in holiness before our God and Father at the coming of our Lord Jesus with all His saints.

[3.] Finally, brethren, we beseech and exhort you in the Lord Jesus, that as ye received of us how ye ought to walk and to please God, even as ye do walk,—that ye abound more and more. For ye know what charge we gave you through the Lord Jesus. For this is the will of God, your sanctification, that ye abstain from fornication, that each one of you know how to secure the mastery over his own body in sanctification and honor, not in the passion of lust even as *the Gentiles who know not God* ; that no man transgress and wrong his brother in the matter, because *the Lord is an avenger* in all these things, as also we forewarned you and testified. For God called us not for uncleanness but in sanctification. Therefore he that rejecteth, rejecteth not man but God who *giveth His Holy Spirit unto you*. But concerning love of the brethren ye have no need that one write unto you, for ye yourselves are taught of God to love one another : for indeed ye do it toward all the brethren who are in all Macedonia. But we exhort you, brethren,

that ye abound more and more, and that ye be ambitious to be quiet and to do your own business and to work with your hands, even as we charged you, that ye may walk becomingly toward them that are without and may have need of no man.

[4.] But we would not have you ignorant, brethren, concerning them that fall asleep, that ye sorrow not even as the rest who have no hope. For if we believe that Jesus died and rose again, even so them also that are fallen asleep will God through Jesus bring with Him. For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep: for the Lord Himself, with a shout, with the voice of the archangel and with the trump of God, shall descend from heaven, and the dead in Christ shall rise first, then we that are alive, that are left, shall together with them be caught up in clouds to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.

But concerning the times and the seasons, brethren, ye have no need that aught be written unto you, for yourselves know perfectly that the day of the Lord so cometh as a thief in the night. When they are saying, Peace and safety, then sudden destruction cometh upon them as travail upon a woman with child, and they shall in no wise escape. But ye, brethren, are not in darkness, that that day should overtake you as thieves, for ye are all sons of light and sons of the day. We are not of the night, nor of darkness; so then let us not sleep, as do the rest, but let us watch and be sober. For they that sleep sleep in the night, and they that are drunken are drunken in the night: but let us, since we are of the day,

be sober, *putting on the breastplate* of Faith and Love and for a *helmet* the Hope of salvation : for God appointed us not unto wrath but unto the obtaining of salvation through our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with Him. Wherefore exhort one another and build each other up, even as also ye do.

[5.] But we beseech you, brethren, to have regard for them that labor among you and are over you in the Lord and admonish you, and to esteem them exceeding highly in love for their work's sake. Be at peace among yourselves. And we exhort you, brethren, admonish the disorderly, encourage the fainthearted, support the weak, be longsuffering toward all. See that none render unto any one evil for evil, but alway follow after that which is good, one toward another and toward all. Rejoice alway, pray without ceasing, in everything give thanks : for this is the will of God in Christ Jesus to you-ward. Quench not the Spirit, despise not prophesyings ; but test all things, hold fast that which is good, *abstain from every form of evil*. And the God of peace Himself sanctify you wholly, and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ. Faithful is He that calleth you, who will also do it.

Brethren, pray also for us.

Salute all the brethren with a holy kiss. I adjure you by the Lord that this epistle be read unto all the brethren.

The grace of our Lord Jesus Christ be with you.

THE SECOND EPISTLE TO THE THESSALONIANS.

[Written by St. Paul, while still at Corinth, probably late in A.D. 53 or early in A.D. 54, this Epistle shows (1) that the Thessalonians had made progress in Faith and Love, and Patience under persecution, but the weight of affliction was tending to lower their Hope; (2) that they had a morbid hope that the Advent must be immediately. Some expressions in his first Epistle had been misunderstood to mean this, and a letter had been forged in the name of the Apostle in order to establish it; but the Coming of the Lord is not at hand: a climax of godlessness must first come,—Jewish hostility, thwarted for a time by the Roman magistracy. (3) Chosen to salvation they must stand fast to the truth they had believed. (4) The Apostle needs their prayers, for he is beset by Jewish opposition (probably that which culminated in the appeal to Gallio, see p. 267). He has confidence in Christ and in them, that they will not fall away. (5) Meanwhile they must deal firmly with those who fall into disorderly and idle ways, as though they had nothing to do but wait.]

PAUL AND SILVANUS AND TIMOTHY unto the church of the Thessalonians in God our Father and the Lord Jesus Christ: Grace to you and peace from God the Father and the Lord Jesus Christ.

[1.] We are bound to give thanks to God alway for you, brethren, even as it is meet, for that your Faith groweth exceedingly and the Love of each one of you all toward one another aboundeth, so that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and in the afflictions which ye endure; which is a manifest token of the righteous judgment of God; to the end that ye may be counted worthy of the kingdom of God, for which ye also suffer; if so be that

it is a righteous thing with God to recompense affliction to them that afflict you, and to you that are afflicted rest with us at the revelation of the Lord Jesus from heaven with the angels of His power *in flaming fire, rendering vengeance to them that know not God and to them that obey not* the gospel of our Lord Jesus; who shall suffer punishment, eternal destruction, *from the face of the Lord and from the glory of His might, when He shall come to be glorified in His saints and to be marvelled at* in all them that believed, because our testimony unto you was believed, *in that day*. To which end we also pray always for you, that our God may count you worthy of your calling, and fulfil every desire of goodness and every work of faith with power; that *the Name* of our Lord Jesus *may be glorified in you*, and ye in Him, according to the grace of our God and the Lord Jesus Christ.

[2.] Now we beseech you, brethren, touching the coming of our Lord Jesus Christ and our gathering together unto Him, that ye be not quickly shaken from your sober judgment nor yet be troubled either by one who claims to be inspired or by word or by epistle as from us, as though the day of the Lord is just at hand. Let no man beguile you in any wise: for that day will not be except the apostasy come first and the man of lawlessness be revealed, the son of perdition, he that opposeth and *exalteth himself against all* that is called *God* or that is worshipped, so that he *sitteth in the temple of God*, setting himself forth as *God*—Remember ye not that, when I was yet with you, I told you these things? And now ye know that which restraineth, to the end that he may be revealed in his own season: for the secret purpose of lawlessness is already working: only there is one that restraineth now until he be taken out of the way. And

then shall be revealed *the lawless one*, whom the Lord Jesus *shall slay with the breath of His mouth* and bring to nought by the manifestation of His coming ; that *lawless one*, whose coming is in accordance with the working of Satan with all power and signs and lying wonders and with all deceit leading to unrighteousness for the ruin of them that are perishing, because they received not the love of the truth that they might be saved : and for this cause God sendeth them a strong delusion, that they should believe a lie, that they all might be judged who believed not the truth but had pleasure in unrighteousness.

[3.] But we are bound to give thanks to God alway for you, brethren *beloved of the Lord*, for that God chose you from the beginning unto salvation in sanctification wrought by the Spirit and in belief of the truth, whereunto He called you through our gospel, to the obtaining of the glory of our Lord Jesus Christ. So then, brethren, stand fast, and hold the traditions which ye were taught whether by word or by epistle of ours. Now our Lord Jesus Christ Himself and God our Father, who loved us and gave us eternal comfort and good hope through grace, comfort your hearts and stablish them in every good work and word.

[4.] Finally, brethren, pray for us, that the word of the Lord may run and be glorified even as also with you, and that we may be delivered from unreasonable and evil men, for all have not faith. But the Lord is faithful, who shall stablish you and guard you from the evil one. And we have confidence in the Lord touching you, that ye both do and will do the things which we command. And the Lord direct your hearts into the love of God and into the patience of Christ.

[5.] Now we command you, brethren, in the name of the Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly and not after the tradition which ye received of us. For yourselves know how ye ought to imitate us, for we behaved not ourselves disorderly among you, neither did we eat bread for nought at any man's hand, but in labor and travail, working night and day, that we might not burden any of you : not because we have not the right, but to make ourselves an ensample unto you, that ye should imitate us. For even when we were with you, this we commanded you, If any will not work, neither let him eat. For we hear of some that walk among you disorderly, that are not busy but busybodies : now them that are such we command and exhort in the Lord Jesus Christ, that with quietness they work and eat their own bread. But ye, brethren, do not lose courage in well-doing. And if any man obeyeth not our word by this epistle, note that man, that ye have no company with him, to the end that he may be ashamed : and yet count him not as an enemy, but admonish him as a brother. Now the Lord of peace Himself give you peace at all times in all ways. The Lord be with you all.

The salutation of me Paul with mine own hand, which is the token in every epistle : so I write. The grace of our Lord Jesus Christ be with you all.

EPISTLES OF PAUL.

THE SECOND GROUP.

I.—FIRST TO THE CORINTHIANS.

II.—SECOND TO THE CORINTHIANS.

III.—TO THE GALATIANS.

IV.—TO THE ROMANS.

Hitherto the opposition to the Apostle had sprung from Jews and Gentiles. With the Second Group of Epistles we come to the fierce struggle against him of Judaizing Christians. The question had arisen, Is it necessary that Gentiles become Jews in order to become Christians? Some Christian Jews answered Yes, and vainly endeavored to impose their views on the Church (Acts xv., p. 257). They then organized a counter-mission which sought to undermine his work everywhere, sending delegates with letters of recommendation, who gave themselves forth as representatives of the Twelve. The whole of his Third Missionary Journey, particularly the last year or two during which the Second Group of Epistles was written, seems to have been for the Apostle a period of conflict and suffering. Many of the highest authorities place the Epistle to the Galatians before instead of after those to the Corinthians. Read in the order here given, these Epistles enable us to trace a twofold progress, both in the gradual unfolding of the Judaizing opposition and in the advance of the Apostle through sorrow to calmness of spirit. 1. In the Epistles to the Corinthians the storm is gathering. In Galatians it has reached its height. Among the Corinthians it is his Apostleship and character rather than his Gospel that is questioned. In Galatians it is both. 2. A similar progress is to be traced as regards his inner history. In First Corinthians the reference to his personal distress is only occasional. Second Corinthians is the outpouring of a spirit which has been through deep affliction, yet the worst is already past: the tumultuous conflict of feeling revealed is like the heavy roll of the sea after a great storm. In Galatians he has a deeper firmness and strength. Henceforth no man can trouble him. The whole of the Epistle to the Romans is distinguished by its sustained tranquillity and its frequent bursts of triumphant gratitude.

FIRST EPISTLE TO THE CORINTHIANS.

[St. Paul first went to Corinth in A.D. 52 or 53 (Acts xviii., 1-18, p. 266). Half-way between Ephesus and Rome, it was a centre from which influence would stream out in both directions along the lines of commerce and travel. Here he remained over a year and six months. This Epistle was written about Easter, A.D. 57, toward the close of his long sojourn at Ephesus (Acts xix., 1-xx., 1, pp. 269-272). The Church at Corinth combined two distinct elements, (1) Jews and proselytes, (2) Gentile converts. Disputes were troubling the Church, fomented by the factious spirit so inveterate among the Greeks. The Judaizing opposition, which sought everywhere to undermine St. Paul, was also beginning its work here, but at first only in a veiled and indirect manner. To the evils of party spirit was added the tendency of the Gentile section to carry freedom to an extreme, and the licentiousness for which Corinth was notorious was invading the Church. While St. Paul was hearing of this condition of things a letter was brought to him by three trustworthy members of the Church at Corinth (ch. xvi., 17, p. 362), asking him a series of questions, but saying nothing of the disorders which had sprung up, a letter which seems to have been full of inflated self-complacency. In the First Part of his Epistle, i., 10-vi., 20, the Apostle speaks of the Divisions and Disorders in the Corinthian Church; in the Second Part, from ch. vii. on, he answers their questions.]

Introduction : Address, Greeting, Thanksgiving. I. 1-9.

PAUL, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, unto the church of God which is at Corinth, unto them that are sanctified in Christ Jesus, called to be saints, with all that call upon the name of our Lord Jesus Christ in every place, their Lord and ours : Grace to you and peace from God our Father and the Lord Jesus Christ.

I thank God always concerning you for the grace of God which was given you in Christ Jesus, that in every-

thing ye were enriched in Him, in all Utterance and all Knowledge, even as our testimony concerning Christ was confirmed in you, so that ye come behind in no gift, while waiting for the revelation of our Lord Jesus Christ : who shall also confirm you unto the end, that ye be un-reprovable in the day of our Lord Jesus Christ. God is faithful by whom ye were called into the fellowship of His Son Jesus Christ our Lord.

First Part.—The Disorders in the Church at Corinth.

I. 10-6. 20.

I. The Divisions arising from Party-Spirit :—

Exhortation to Unanimity. The Simplicity of the Gospel : Christ and His Cross. Human and Divine Wisdom. Party-Strife about the Pre-eminence of Teachers. I. 10-4. 21.

Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and let there be no divisions among you, but be perfected together in the same mind and in the same judgment. For it hath been signified unto me concerning you, my brethren, by them that are of the household of Chloe, that there are contentions among you. Now this is what I mean, that each one of you is saying, I belong to Paul, and I to Apollos, and I to Cephas, and I to Christ. Christ is divided into parts. Was Paul crucified for you, or were ye baptized into the name of Paul ? I give thanks that I baptized none of you save Crispus and Gaius, lest any man should say that ye were baptized into my name : and I baptized also the household of Stephanas : besides, I know not whether I baptized any other. For Christ sent me not to baptize but to preach the gospel ; not in wisdom of words, lest the Cross of Christ should be made void.

For the word of the Cross is to the perishing "foolishness," but unto us who are saved it is God's power. For it is written,

I will destroy the wisdom of the wise,

And the discernment of the discerning will I bring to nought.

Where is the wise? *where is the scribe?* where is the disputer of this world? hath not God made foolish the "wisdom" of the world? For since in the wisdom of God the world through its "wisdom" did not learn to know God, it was God's good pleasure through the so-called "foolishness" of that which is preached [the Cross] to save them that believe. And as Jews ask for signs and Greeks seek after wisdom: we on the other hand preach a Messiah who was crucified, unto Jews a stumblingblock and unto Gentiles "foolishness," but unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the "foolishness" which comes from God is wiser than men; and the "weakness" which comes from God is stronger than men.

For behold your calling, brethren, how that not many among you are "wise" as to the flesh, not many mighty, not many noble, but what the world esteemeth "foolish" God chose, that He might put to shame them that are "wise," and what the world esteemeth "weak" God chose, that He might put to shame the things that are "strong," and what the world esteemeth "base" and what is despised God chose, yea, and what is "nothing," that He might bring to nought what is "something," that no flesh should glory before God. But His creation are ye in Christ Jesus, who was made unto us wisdom from God, and righteousness and sanctification and redemption; that, according as it is written, *He that glorieth, let him glory in the Lord.*

And I, brethren, when I came unto you, came not as a master of speech or of wisdom, proclaiming to you the secret counsel of God, for I determined not to "know" anything among you save Jesus Christ and Him as crucified: and I was with you in "weakness" and in fear and in much trembling, and my word and my preaching were not in persuasive words of wisdom, but in demonstration by the Spirit and power of God, so that your faith doth not stand on men's "wisdom" but God's power. Howbeit we do speak wisdom among the fullgrown, yet a wisdom not of this world, nor of the rulers of this world, who are coming to nought: but what we speak is God's wisdom as a secret purpose, the wisdom that is hidden, which God foreordained before the worlds for our glory: which none of the rulers of this world hath known, for had they known it, they would not have crucified the Lord of that glory: but as it is written,

Things which eye saw not and ear heard not

And which entered not into the heart of man,

What great things God prepared for them that love Him.

For for us God removed the veil through the Spirit, for the Spirit searcheth all things, yea, the depths of God. For who among men knoweth the inner self of a man, save the spirit of the man which is in him? even so the inner self of God none knoweth save the Spirit of God. But we received, not the spirit of the world, but the spirit which is from God, that we might know the things that are freely given to us by God: which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth, combining spiritual things with spiritual words. Now the unspiritual man receiveth not the things of the Spirit of God, for they are "foolish-

ness" unto him, and he cannot know them, because they are spiritually judged of : but he that is spiritual judgeth of all things, and he himself is judged of by no man. For *who hath known the mind of the Lord, that he should instruct Him?* But we have the mind of Christ. And I, brethren, could not speak unto you as unto spiritual, but as unto wholly carnal, as unto babes in Christ. I fed you with milk, not with meat ; for ye were not yet able to bear it.

Nay, not even now are ye able ; for ye are yet carnal. For whereas there is among you jealousy and strife, are ye not carnal, and walk after the manner of men ? For when one saith, I belong to Paul ; and another, I belong to Apollos ; is not this the manner of men ? What then is Apollos ? and what is Paul ? Ministers through whom ye believed, and each as the Lord gave to him. I planted, Apollos watered, but God was giving the increase : so then neither is he that planteth anything great, neither he that watereth, but He that giveth the increase, God. Now he that planteth and he that watereth belong together, but each shall receive his own reward according to his own labor, for we are God's fellow-workers : ye are God's field, God's building. According to the grace of God which was given unto me, as a wise master-builder I laid foundation, and another is building thereon. But let each man take heed how he buildeth thereon : for other foundation can no man lay than that which is already laid, which is Jesus Christ : but if any man buildeth on the foundation which I laid, gold, silver, costly stones, wood, hay, stubble, each man's work shall be made manifest, for the Day shall declare it : because the Day is to be revealed in fire, and each man's work, of whatever sort it is, the fire itself shall prove. If any

man's work abide which he built thereon, he shall receive a reward : if any man's work be burned up, he shall suffer loss, but he himself shall be saved, yet so as through fire.

Know ye not that ye are God's temple and that the Spirit of God dwelleth in you ? If any man destroy the temple of God, him shall God destroy ; for the temple of God is holy, and such are ye.

Let no man deceive himself. If any man thinketh that he is "wise" among you in this world, let him become a "fool," that he may become wise, for the "wisdom" of this world is foolishness with God : for it is written, *He that taketh the wise in their craftiness* : and again, *The Lord knoweth the reasonings of the wise, that they are vain.*

Wherefore let no one glory in men : for [far from your belonging to any human teachers] all things belong to you, whether Paul or Apollos or Cephas or the world or life or death or things present or things to come, all belong to you, and ye are Christ's, and Christ is God's.

So let a man account of us as of ministers of Christ and stewards of the mysteries of God. In this state of things, it only remaineth to say, that it is required in stewards that a man be found faithful. But with me it is a very small thing that I should be judged of by you or by man's judgment : yea, I judge not mine own self : for I know nothing against myself, yet am I not hereby justified, but he that judgeth of me is the Lord. Wherefore pass no judgment before the time, until the Lord come, who will both bring to light the things hidden in darkness and make manifest the counsels of the heart, and then shall each man have his praise from God.

Now these things, brethren, I have in a figure transferred to myself and Apollos for your sakes, that in us ye might learn this,—Go not beyond the things

which are written ; that no one of you be puffed up for the one teacher against the other. For who maketh thee pre-eminent ? and if thou appeal to thy pre-eminence, what hast thou that thou didst not receive ? but if thou didst receive it, why dost thou glory as if thou hadst not received it ? Already are ye filled ? Already are ye rich ? Without us have ye come to reign ? Yea, and I would that ye did reign, that we also might reign with you. For, I think, God hath exhibited us the apostles last of all, as men doomed to death ; for we are made a spectacle unto the world, both to angels and to men. We are "fools" for Christ's sake, but ye are "wise" in Christ ; we are "weak," but ye are "strong" ; ye are glorious, but we are dishonored. Even unto this present hour we both hunger and thirst and are naked and are buffeted and are homeless and we toil, working with our own hands : being reviled, we bless ; being persecuted, we endure ; being defamed, we give comfort : as the refuse of the world are we made, the offscouring of all things, even until now.

Not to shame you do I write these things, but to admonish you as my beloved children. For though ye should have ten thousand tutors in Christ, yet have ye not many fathers, for in Christ Jesus I begat you through the gospel. I beseech you therefore, be ye imitators of me. For this cause have I sent unto you Timothy, who is my beloved and faithful child in the Lord, who shall put you in remembrance of my ways which are in Christ Jesus, even as I teach everywhere in every church.

Now some are puffed up, as though I were not coming to you : come, however, I shall quickly to you, if the Lord will, and I will learn, not the word of them that are puffed up, but the power, for the kingdom of God is not in word, but in power. What will ye ?

shall I come unto you with a rod, or in love and a spirit of gentleness?

First Part, Continued.—The Disorders in the Church at Corinth.

2. The Moral Confusion :—

A Case of Incest, and Failure of Discipline. Lawsuits at Heathen Tribunals. Indifference about Sins of Impurity. 5. 1-6. 20.

Actually it is reported that there is fornication among you, and such fornication as is not even among the Gentiles, that one of you hath his father's wife. And ye, are ye puffed up, and did ye not rather mourn, that he that had committed this deed might be taken away from among you? For I for my part, being absent in body but present in spirit, have already, as though I were present, decided concerning him that hath so wrought this thing, in the name of our Lord Jesus, ye being gathered together, and my spirit, with the power of our Lord Jesus, to deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord. Your glorying is not seemly. Know ye not that a little leaven leaveneth the whole lump? Purge out the old leaven, that ye may really be a new lump, even as [in Christ] ye are a holy body free from leaven. For Christ our *Passover hath been sacrificed* : wherefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth. I wrote unto you in my epistle to have no company with fornicators, not at all meaning the fornicators of this world or the covetous and extortioners or idolaters ; for then must ye needs go out of the world. But as it is, I wrote unto you not to keep company if any man that is named a brother be a fornicator or covetous or an idol-

ater or a reviler or a drunkard or an extortioner ; with such a one no, not to eat. For what have I to do with judging them that are without ? Do not ye judge them that are within, whereas them that are without God judgeth ? *Put away the wicked man from among yourselves.*

Dare any of you, having a matter against his neighbor, go to law before the unrighteous, and not before the saints ? Or know ye not that the saints shall judge the world ? and if by you the world is judged, are ye unworthy of the smallest tribunals ? Know ye not that we shall judge angels, much more things that pertain to this life ? If then ye have tribunals pertaining to this life, set them to judge who are of no account in the church. I do say this to move you to shame. Is it so, that there cannot be found among you one "wise" man, not one, who shall be able to decide between his brethren, but brother goeth to law with brother, and that before unbelievers ? Nay rather, so far it is actually a loss to you that ye have cause for lawsuits one with another : why not rather take wrong ? why not rather be defrauded ? Instead of this ye yourselves do wrong and defraud, and that your brethren. Or know ye not that the unrighteous shall not inherit the kingdom of God ? Be not deceived : neither fornicators nor idolaters nor adulterers nor effeminate nor abusers of themselves with men nor thieves nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you ; but ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ and in the Spirit of our God.

"All things are lawful for me" ; but not all things are expedient. "All things are lawful for me" ; but I will not be brought under the power of any. "Meats for the

belly, and the belly for meats"; but God shall bring to nought both it and them. But the body is not for fornication but for the Lord, and the Lord for the body: and God both raised the Lord and will raise up us through His power. Know ye not that your bodies are members of Christ? shall I then take away the members of Christ and make them members of a harlot? Far be it. Or know ye not that he that is joined to a harlot is one body with her? for *The twain*, saith He, *shall become one flesh*. But he that is joined unto the Lord is one spirit with Him. Flee fornication: every other sin that a man doeth is outside of the body, but he that committeth fornication sinneth against his own body. Or know ye not that your body is a temple of the Holy Spirit who is in you, whom ye have from God? and ye are not your own, for ye were bought with a price: glorify God therefore accordingly in your body.

Second Part.—Answers to the Letter from Corinth. 7. 1–16. 4.

1. Marriage, Divorce, and Celibacy. 7. 1–36.

Now concerning the things whereof ye wrote: It is an excellent thing for a man not to marry. — But this I say by way of permission, not of commandment. Yet I would that all men were even as I myself: howbeit each man hath his own gift from God, one after this manner, and another after that.

But I say to the unmarried and to widows, It is an excellent thing for them if they abide even as I: but if they have not self-control, let them marry. But unto the married I give charge, yea not I, but the Lord, That the wife depart not from her husband (if however she should depart, let her remain unmarried, or else be reconciled to her husband), and that the husband leave not his wife. But to the rest say I, not the Lord: If any brother hath

an unbelieving wife, and she is content to dwell with him, let him not leave her : and the woman who hath an unbelieving husband, and he is content to dwell with her, let her not leave her husband. For the unbelieving husband is brought under purifying influence in the wife, and the unbelieving wife is brought under purifying influence in the brother : else were your children unclean, but as it really is they are holy. Yet if the unbelieving is for departing, let him depart : the brother or the sister is not under bondage in such cases ; but to be in peace hath God called you. For how knowest thou, O wife, whether thou shalt save thy husband ? or how knowest thou, O husband, whether thou shalt save thy wife ? Only [while we are not under bondage] let each man live with the share which the Lord hath distributed to him, in the state in which God hath called him. And so ordain I in all the churches. Being circumcised, was any man called ? let him not become uncircumcised : in uncircumcision hath any been called ? let him not be circumcised. Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God. In that calling wherein he was called, let each man abide. While a slave wast thou called ? care not for it : but still if thou canst also become free, rather use the opportunity. For he that was called in the Lord, being a slave, is the Lord's freedman : likewise he that was called, being free, is Christ's slave. Ye were bought with a price ; become not slaves of men. Brethren, let each man, wherein he was called, therein abide with God.

Now concerning virgins I have no commandment of the Lord, but I give my judgment, as one that hath obtained mercy of the Lord to be trustworthy. I think therefore that this is an excellent thing by reason of the

distress that is upon us, namely, that it is an excellent thing for a man to be thus : Art thou bound unto a wife ? seek not to be loosed. Art thou loosed from a wife ? seek not a wife. If however thou marry, thou hast not sinned ; and if a virgin marry, she hath not sinned. Yet such shall have tribulation in the flesh, and I would spare you. But this I say, brethren, the time is shortened : so that henceforth both those that have wives should be as though they had none, and those that weep as though they wept not, and those that rejoice as though they rejoice not, and those that buy as though they held not fast to their gains, and those that use the world as not using it to the full : for the fashion of this world is passing away. But I would have you to be free from cares. He that is unmarried is careful for the things of the Lord, how he may please the Lord : but he that is married is careful for the things of the world, how he may please his wife, and is divided. And the woman that is unmarried and the virgin is careful for the things of the Lord, that she may be holy both in body and in spirit : but she that is married is careful for the things of the world, how she may please her husband. And this I say for your own profit ; not that I may cast a noose upon you, but to promote orderliness and diligent attendance upon the Lord without distraction.—

Second Part, Continued.—Answers to the Letter from Corinth. 8. I-II. I.

2. As to the Eating of Meats Sacrificed to Idols :—

Knowledge and Liberty are not to be abused. His own Conduct :
His Freedom and Self-Denial. Temptations must be avoided, and
Consideration for Others must be the Rule of Action.

Now concerning things sacrificed to idols, “ We know ”
[as your Epistle saith] “ that we all have knowledge.”

Knowledge puffeth up, but love buildeth up. If any man think that he knoweth anything, he never yet hath come to know as he ought to know ; but if any man love God, He is known by him. Concerning therefore the eating of things sacrificed to idols, we know that "an idol is nothing in the world, and that there is no God but One." For though there be that are called gods, whether in heaven or on earth ; as there are gods many, and lords many ; yet to us there is One God, the Father, Creator of all things, who is our being's end ; and one Lord, Jesus Christ, Mediator of all things, and also our Mediator. Howbeit not in all men is there the "knowledge" that is in you : but some, being used until now to the idol, eat a thing sacrificed to an idol as such, and their conscience being weak is defiled. But meat will not set us in the presence of God : neither, if we eat not, are we inferior ; nor, if we eat, are we superior. But take heed lest by any means this "right" of yours become a stumbling-block to the weak. For if a man see thee who hast "knowledge" sitting at meat in an idol's temple, will not his conscience, if he is weak, be "builded up" indeed to eat things sacrificed to idols ? For through thy "knowledge" he that is weak perisheth, the brother for whose sake Christ died. And thus, sinning against the brethren, and wounding their conscience when it is weak, ye sin against Christ. For this very reason if meat maketh my brother to stumble, I will eat no flesh for evermore, that I make not my brother to stumble.

Am I not free ? am I not an apostle ? have I not seen Jesus our Lord ? are not ye my work in the Lord ? If to others I am "not an apostle," yet at least I am to you : for the seal of mine apostleship are ye in the Lord. My defence to them that examine me is this. Have we

no "right" to eat and to drink at the cost of the church? Have we no "right" to lead about a wife who is a believer, even as the rest of the apostles, and the brothers of the Lord and Cephas? Or I only and Barnabas have we not a "right" to forbear working for our living? What soldier ever serveth at his own charges? who planteth a vineyard, and eateth not the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Do I speak these things after the manner of men? or saith not the law also the same? For it is written in the law of Moses, *Thou shalt not muzzle the ox when he treadeth out the corn.* Is it for the oxen that God careth, or saith He it assuredly for our sake? For for our sake it was written: because he that ploweth ought to plow in hope, and he that thresheth, to thresh in hope of partaking. If we sowed unto you spiritual things, is it a great matter if we shall reap your carnal things? If others partake of this right over you, do not we yet more? Nevertheless we did not use this right, but we bear all things, that we may cause no hindrance to the gospel of Christ. Know ye not that they who minister about sacred things eat of the things of the temple, and they who wait upon the altar have their portion with the altar? Even so did the Lord ordain that they who proclaim the gospel should live from the gospel. But I have used none of these things. And I write not these things that it may be so done in my case, for it were good for me rather to die than—No man shall make my glorying void. For if I preach the gospel, I have nothing to glory of, for necessity [a Master's order] is laid upon me: for woe is unto me, if I preach not the gospel. For if I do this of mine own will, I have wages to claim: but if not of mine own will, I am like a slave, without

wages, and have a stewardship intrusted to me. What then is my wages ? This, that when I preach the gospel I may make the gospel without charge, so as not to use to the full my right in the gospel. For though I was free from all men, I brought myself under bondage to all, that I might gain the more. And to the Jews I became as a Jew, that I might gain Jews ; to them that are under the law, as under the law, not being myself under the law, that I might gain them that are under the law ; to them that are without law, as without law, not being without law to God, but bound by the law to Christ, that I might gain them that are without law. To the "weak" I became "weak," that I might gain the weak : I am become all things to all men, that I may by all means save some. And I do all things for the gospel's sake, that I may be a joint partaker thereof. Know ye not that they who run in a race run all, but one receiveth the prize ? Even so run, that ye may attain. And every man that striveth in the games is temperate in all things, they verily to receive a corruptible crown, but we an incorruptible. I therefore so run as not uncertainly, so fight I as not beating the air : but I buffet my body and bring it into bondage, lest by any means, after that I have been a herald to others, I myself should be unable to stand the test.

For I would not, brethren, have you ignorant, how that our fathers were all under the cloud and all passed through the sea, and were all baptized unto Moses in the cloud and in the sea, and did all eat the same spiritual meat and did all drink the same spiritual drink, for they drank of a spiritual rock that followed them, and the rock was Christ : howbeit with most of them God was not well pleased, for *they were overthrown in the wil-*

derness. Now these things were our examples, to the intent we should not *lust* after evil things, as they also *lusted*. Neither be ye idolaters, as were some of them ; as it is written, *The people sat down to eat and drink, and rose up to play.* Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us make trial of the Lord, as some of them tried Him, and perished by the serpents. Neither murmur ye, as some of them murmured, and perished by the destroyer. Now these things happened unto them by way of example, but they were written for our admonition, upon whom the ends of the ages are come. Wherefore let him that thinketh he standeth take heed lest he fall. There hath no trial taken you but such as man can bear : but God is faithful, who will not suffer you to be tried above that ye are able, but will with the trial make also the way of escape, that ye may be able to endure it.

For this very reason, my beloved, flee from idolatry. I speak as to men of insight : judge ye what I say. The cup of blessing which we bless, is it not a communion of the blood of Christ ? The loaf which we break, is it not a communion of the body of Christ ? because there is one loaf, we who are many are one body, for we all partake of the one loaf. Behold Israel as to the flesh : have not they who eat the sacrifices communion with the altar ? What is the conclusion then ? that a thing sacrificed to idols is anything, or that an idol is anything ? Nay, but that the things which the Gentiles sacrifice, *they sacrifice to demons and not to God*, and I would not that ye should have communion with demons. Ye cannot drink the cup of the Lord and the cup of demons : ye cannot partake of *the table of the Lord* and of the table

of demons. Or *do we provoke the Lord to jealousy?* are we stronger than He? "All things are lawful"; but all things are not expedient. "All things are lawful"; but all things build not up. Let no man seek his own, but each his neighbor's good. Whatsoever is sold in the market, eat, asking no questions for conscience sake; for *the earth is the Lord's, and the fulness thereof*. If one of them that believe not biddeth you to a feast and ye are disposed to go, whatsoever is set before you, eat, asking no question for conscience sake: but if any man say unto you, This hath been offered in sacrifice, eat not, for his sake that shewed it and for conscience sake: conscience, I say, not thine own, but the other's; for why shall I give occasion that my liberty be judged by another conscience? If I partake with thankfulness, why do I expose myself to be evil spoken of for that for which I give thanks? Whether therefore ye eat or drink or whatsoever ye do, do all to the glory of God. Give no occasion of stumbling either to Jews or to Greeks or to the church of God, even as I also please all men in all things, not seeking mine own profit, but the profit of the many, that they may be saved. Be ye imitators of me, even as I also am of Christ.

Second Part, Continued.—Answers to the Letter from Corinth.

3. As to Public Worship:—

They say they are holding fast to his Instructions, and desire further his judgment about the Unveiling of Women during Public Worship. He tells them of one much more important matter in which they are far from following his Instructions: Irreverence at the Love-Feast and the Lord's Supper. **II. 2-34.**

Now I praise you that ye "remember me in all things, and hold fast the traditions even as I delivered them to you." But I would have you know that the Head of

every man is Christ, and the head of the woman is the man, and the Head of Christ is God. Every man praying or prophesying, having his head covered, dishonoreth his Head : but every woman praying or prophesying with her head unveiled, dishonoreth her head, for it is one and the same thing as if she were shaven. For if a woman is not veiled, let her also be shorn : but if it is a shame to a woman to be shorn or shaven, let her be veiled. For a man indeed ought not to have his head veiled, forasmuch as he is *the image* and glory of God : but the woman is the glory of the man. For the man is not from the woman, but the woman from the man : for neither was the man created for the woman, but the woman for the man. For this cause ought the woman to have a sign of man's authority over her on her head because of the angels. Howbeit neither is the woman without the man, nor the man without the woman, in the Lord : for as the woman is from the man, so is the man also by the woman ; but all things are from God. Judge ye in yourselves : is it seemly that a woman pray unto God unveiled ? Doth not even nature itself teach you that if a man have long hair, it is a dishonor to him, but if a woman have long hair, it is a glory to her ? For her hair is given her for a covering. But if any man thinketh to be contentious, we have no such custom, neither the churches of God.

But in giving you this charge I do not praise you that ye come together not for the better but for the worse. For first of all when ye come together in the church I hear that schisms exist among you, and I partly believe it. For there must be also factions among you : that they who are approved may be made manifest among you.

Assembling yourselves together, therefore, as ye do, it is not possible to eat the Lord's Supper, for in your eating each one taketh before other his own supper, and one is hungry, and another is drunken. What? have ye not houses to eat and to drink in? or despise ye the church of God, and put them to shame that have not? What shall I say to you? Shall I praise you? In this I praise you not. For I received of the Lord, that which also I delivered unto you, how that the Lord Jesus in the night in which He was betrayed took bread, and when He had given thanks, He brake it, and said, This is My Body which is for you: this do in remembrance of Me. In like manner also the cup after supper, saying, This cup is the New *Covenant* in My *Blood*: this do, as oft as ye drink it, in remembrance of Me. For as often as ye eat this bread and drink the cup, ye proclaim the Lord's death, till He come. Wherefore whosoever shall eat the bread or drink the cup of the Lord in an unworthy manner, shall be guilty of the Body and the Blood of the Lord. But let a man prove himself, and so let him eat of the bread and drink of the cup: for he that eateth and drinketh, eateth and drinketh judgment unto himself, if he discern not the Body. For this cause many among you are weak and sickly, and not a few sleep in death. But if we discerned ourselves, we should not be judged: but when we are judged by the Lord we are chastened, that we may not be condemned with the world. Wherefore, my brethren, when ye come together to eat, wait one for another. If any man is hungry, let him eat at home, that your coming together be not unto judgment. And the rest will I set in order whensoever I come.

Second Part, Continued.—Answers to the Letter from Corinth.**4. As to Spiritual Gifts:—**

They Ask about Spiritual Gifts, and which is the more important,—Speaking with Tongues or Preaching. The Unity and Diversity of Spiritual Gifts: One Spirit gives them all; none is to be over-rated or despised; but the more excellent are to be striven after. The most important is one which they have not mentioned. The Hymn in Praise of Charity. Prophesying is superior to Speaking with Tongues. Two Great Rubrics for Public Worship: Edification and Order. **12. 1–14. 40.**

Now concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that when ye were Gentiles ye were led away unto those dumb idols, howsoever ye might be led. Wherefore I give you to understand, that no man speaking in the Spirit of God saith ACCURSED BE JESUS, and no man can say JESUS IS LORD but in the Holy Spirit. Now there are diversities of gifts, but the same Spirit: and there are diversities of ministrations, and the same Lord: and there are diversities of workings, and the same God, who worketh all things in all. But to each one is given the manifestation of the Spirit to profit withal. For to one is given through the Spirit the word of wisdom, and to another of the same class the word of knowledge, according to the same Spirit; to another, of a different class, faith, in the same Spirit, and to another of the same class gifts of healings, in the one Spirit, and to another workings of miracles, and to another prophecy, and to another discernings of spirits; to another, of a different class, divers kinds of tongues, and to another the interpretation of tongues: but all these worketh the one and the same Spirit, dividing to each one severally even as He will. For as the body is one and hath many members, and all the members of

the body, being many, are one body, so also is Christ : for in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free, and were all imbued with one Spirit. For the body is not one member but many. If the foot shall say, Because I am not the hand, I am not of the body, it is not therefore not of the body : and if the ear shall say, Because I am not the eye, I am not of the body, it is not therefore not of the body : if the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But as it really is, God hath set the members each one of them in the body even as it pleased Him. And if they were all one member, where were the body? But as it really is there are many members, but one body. And the eye cannot say to the hand, I have no need of thee, or again the head to the feet, I have no need of you : nay, much rather, those members of the body which seem to be more feeble are necessary, and those parts of the body which we think to be less honorable, upon these we bestow more abundant honor, and our uncomely parts have more abundant comeliness, whereas our comely parts have no need. But God tempered the body together, giving more abundant honor to that part which lacked, that there should be no schism in the body, but that the members should have the same care one for another. And whether one member suffereth, all the members suffer with it : or one member is honored, all the members rejoice with it. Now ye are the body of Christ, and severally members thereof. And God hath set some in the church, first apostles, secondly prophets, thirdly teachers, then miracles, then gifts of healings, helps, governments, divers kinds of tongues. Are all apostles? are all prophets? are all teachers? are all

workers of miracles ? have all gifts of healings ? do all speak with tongues ? do all interpret ? But desire earnestly the greater gifts.

And moreover a most excellent way I proceed to shew unto you. If I speak with the tongues of men and of angels, but have not Love, I am become sounding brass or a clanging cymbal. And if I have the gift of prophecy and know all the mysteries and all the knowledge, and if I have all the faith, enough to remove mountains, but have not Love, I am nothing. And if I dole out all my goods to feed the poor, and if I give my body that I may glory, but have not Love, it profiteth me nothing. Love suffereth long and is kind, Love envieth not, Love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not provoked, taketh not account of evil, rejoiceth not in unrighteousness, but rejoiceth with the truth : beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth. But whether there be prophecies, they shall be done away ; whether there be tongues, they shall cease ; whether there be knowledge, it shall be done away. For we know in part and we prophesy in part ; but when that which is perfect is come, that which is in part shall be done away. When I was a child, I spake as a child, I felt as a child, I thought as a child : now that I am become a man, I have put away childish things. For now we see in a glass, darkly, but then face to face : now I know in part, but then shall I know fully even as also I have been fully known. But now abideth Faith, Hope, Love, these three, and the greatest of these is Love.

Follow after Love, yet desire earnestly the spiritual gifts but rather that ye may prophesy. For he that

speaketh in a tongue speaketh not unto men, but unto God, for no man understandeth, but in the spirit he speaketh mysteries : but he that prophesieth speaketh unto men edification and exhortation and consolation. He that speaketh in a tongue edifieth himself ; but he that prophesieth edifieth the church. Now I would have you all speak with tongues, but rather that ye should prophesy : and greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying. But since the case stands thus, brethren, if I come unto you speaking with tongues, what shall I profit you, unless I speak to you either by way of revelation or of knowledge or of prophesying or of teaching ? Even things without life, giving a voice, whether pipe or harp, if they give not a distinction in the sounds, how shall it be known what is piped or harped ? For if the trumpet give an uncertain voice, who shall prepare himself for war ? So also ye, unless ye utter by the tongue speech easy to be understood, how shall it be known what is spoken ? for ye will be speaking into the air. There are, it may be, so many kinds of voices in the world, and no kind is without signification : if then I know not the meaning of the voice, I shall be to him that speaketh a barbarian, and he that speaketh will be a barbarian unto me. So also ye, since ye are zealous of spiritual gifts, seek that ye may abound unto the edifying of the church. Wherefore let him that speaketh in a tongue pray that he may interpret. For if I pray in a tongue, my spirit prayeth, but my understanding is unfruitful. What then is the conclusion ? While I shall pray with the spirit, I shall pray with the understanding also : while I shall sing with the spirit, I shall sing with the understanding also : else

if thou art blessing with the spirit, how shall he that is without the gift of tongues say the Amen at thy giving of thanks? seeing he knoweth not what thou sayest: for thou verily givest thanks well, but the other is not edified. I thank God, I speak with tongues more than you all: howbeit in the church I had rather speak five words with my understanding, that I might instruct others also, than ten thousand words in a tongue. Brethren, be not children in mind, howbeit in malice be ye babes, but in mind be men. In the law it is written, *By men of strange tongues and by the lips of strangers will I speak unto this people, and not even thus will they hear Me*, saith the Lord. Wherefore tongues are for a sign, not to them that believe, but to the unbelieving, but prophesying is for a sign, not to the unbelieving, but to them that believe. If therefore the whole church be assembled together, and all are speaking with tongues, and there come in men who are without the gift of tongues or unbelieving, will they not say that ye are mad? But if all are prophesying, and there come in one unbelieving or without the gift of prophecy, he is convicted by all, he is judged of by all, the secrets of his heart are made manifest, and so he will fall down on his face and *worship* God, declaring that *God is really among you*. What then is the conclusion, brethren? When ye come together, each one hath a psalm, hath a teaching, hath a revelation, hath a tongue, hath an interpretation. Let all things be done unto edifying. If any man speaketh in a tongue, let it be by two or at the most three, and that in turn, and let one interpret: but if there be no interpreter, let him keep silence in the church, and let him speak to himself and to God. And let the prophets speak by two or three, and let the others

discern : but if a revelation be made to another sitting by, let the first keep silence. For ye all can prophesy one by one, that all may learn and all may be exhorted, (and the spirits of the prophets are subject to the prophets, for God is not a God of confusion, but of peace,) as in all the churches of the saints.

Let the women keep silence in the churches, for it is not permitted unto them to speak : but let them subordinate themselves, as also saith the law. And if they would learn anything, let them ask their own husbands at home, for it is shameful for a woman to speak in the church. What? was it from you that the word of God went forth, or unto you alone did it come? If any man thinketh himself to be a prophet or spiritual, let him acknowledge that the things which I write unto you are the commandment of the Lord. But if any man disregard them, he is disregarded. Wherefore, my brethren, desire earnestly to prophesy, and forbid not to speak with tongues : but let all things be done decently and in order.

Second Part, Continued. Answers to the Letter from Corinth.

5. The Resurrection :

Some among them Doubted the Resurrection of the Dead. The Resurrection of Christ was the chief subject of all his Preaching, and the Basis of their Faith when they first became Believers. The Resurrection of the Dead certainly follows from that of Christ. Heathen Intercourse must not rob them of the Christian Sobriety in which they held this Faith. The Resurrection Body and the Victory over death. **15. 1-58.**

Now I make known unto you, brethren, the gospel which I preached unto you, which also ye received, wherein also ye stand, by which also ye are saved, if ye hold fast the word which I preached unto you, except

ye believed in vain. For I delivered unto you among the chief things, that which also I received, how that Christ died for our sins according to the scriptures, and that He was buried, and that He hath been raised on the third day according to the scriptures, and that He appeared to Cephas, then to the twelve ; then He appeared to above five hundred brethren at once, of whom the greater part remain until now, but some are fallen asleep ; then He appeared to James, then to all the apostles ; and last of all as unto one born out of due time He appeared to me also. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God : but by the grace of God I am what I am, and His grace which was bestowed upon me was not found vain, but I labored more abundantly than they all, yet not I but the grace of God with me. Whether then it be I or they [the other apostles], so we preach and so ye believed.

Now if Christ is preached that He hath been raised from the dead, how say some among you that there is no resurrection of the dead ? But if there is no resurrection of the dead, neither hath Christ been raised : but if Christ hath not been raised, then is our preaching vain, our faith also is vain, yea, and we are found false witnesses of God, because we witnessed of God that He raised up Christ, whom He raised not up if so be that the dead are not raised. For if the dead are not raised, neither hath Christ been raised : and if Christ hath not been raised, your faith is vain, ye are yet in your sins. Then they also who are fallen asleep in Christ have perished. If in this life we have only hoped in Christ, we are of all men most pitiable. But, as it is, Christ hath been raised from the dead, the Firstfruits of them

that are asleep. For since by man came death, by man came also the resurrection of the dead : for as in Adam all die, so also in the Christ shall all be made alive. But each in his own rank : Christ the Firstfruits, then they that are Christ's at His coming : then cometh the end toward which all hath been tending, when He delivereth up the kingdom to God, even the Father, when He hath brought to nought all rule and all authority and power, for He must reign till *He hath put all His enemies under His feet*. The last enemy that shall be brought to nought is death ; for, *He put all things in subjection under His feet*. But when He saith, All things are put in subjection, it is evident that He is excepted who did subject all things unto Him. And when all things have been subjected unto Him, then shall the Son also Himself be subjected to Him that did subject all things unto Him, that God may be all in all. Else what do they [Catechumens] purpose who are baptized with a reference to the resurrection of the dead ? If the dead are not raised at all, why then are they baptized with a reference to them ? why do we [Apostles] also stand in jeopardy every hour ? Daily do I die, I protest by that glorying in you, brethren, which I have in Christ Jesus our Lord. If only as men are wont to fight [for earthly advantage] I fought with beasts at Ephesus, what doth it profit me ?* If the dead are not raised, *let us eat and drink, for to-morrow we die*. Be not deceived : Evil company doth corrupt good character. Wake up to righteousness out of your drunken dream of unbelief, and sin not, for some have no knowledge of God : I speak this to move you to shame.

* See Acts xix. : 23 ff., pages 270, 271.

But some one will say, How are the dead raised, and with what manner of body do they come? Thou foolish one, that which thou thyself sowest is not quickened except it die: and that which thou sowest, thou sowest not the body that shall be, but a bare grain, it may chance of wheat, or of some other kind; but God giveth it a body even as it pleased Him, and to each seed a body of its own. All flesh is not the same flesh, but there is one flesh of men, and another flesh of beasts, and another flesh of birds, and another of fishes. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is of one kind, and the glory of the terrestrial is of another kind. There is one glory of the sun, and another glory of the moon, and another glory of the stars, for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption: it is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power: it is sown an unspiritual body, it is raised a spiritual body. If there is an unspiritual body, there is also a spiritual body. So also it is written, The first *man* Adam *became a living soul*: the Last Adam became a Life-giving Spirit. Howbeit that is not first which is spiritual, but that which is unspiritual, then that which is spiritual. The first *man is from the earth, earthy*; the Second Man is from heaven. As is the earthy, such are they also that are earthy, and as is the Heavenly, such are they also that are heavenly: and as we have borne the image of the earthy, we are to bear also the image of the Heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I tell you a secret counsel of God: We all—I

15. 51.

say not, shall sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump : for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption and this mortal must put on immortality. But when this mortal shall have put on immortality, then shall come to pass the saying that is written, *Death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting?* The sting of death is sin, and the power of sin is the law ; but thanks be to God who giveth us *the victory* through our Lord Jesus Christ. Wherefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord.

Second Part, Continued.—Answers to the Letter from Corinth.

6. The Collection for the Church in Judæa :—

Reply to their Request for further Instructions. 16. 1-4.

Now concerning the collection for the saints, as I gave order to the churches of Galatia, so also do ye. Upon the first day of the week let each one of you lay by him in store as he may prosper, that no collections be made when I come. And when I arrive, whomsoever ye shall approve by letters, them will I send to carry your bounty unto Jerusalem : and if it be meet for me to go also, they shall go with me.

Conclusion : He promises to visit them, and closes with Explanations, Admonitions, Greetings, and an Assurance of his Love to All.

16. 5-24.

But I will come unto you when I shall have passed through Macedonia ; for without tarrying, I am passing through Macedonia ; but with you it may be that I shall

abide or even winter, that ye may set me forward on my journey whithersoever I go. For I do not wish to see you now by the way, for I hope to tarry a while with you, if the Lord permit. But I will tarry at Ephesus until Pentecost : for a great door and effectual is opened unto me, and there are many adversaries.

Now if Timothy come, see that he be with you without fear, for he worketh the work of the Lord as I also do : let no man therefore despise him. But set him forward on his journey in peace, that he may come unto me, for I expect him with the brethren.

But as touching Apollos the brother, I besought him much to come unto you with the brethren : and it was not at all God's will that he should come now, but he will come when he shall have opportunity.

Watch ye, stand fast in the faith, quit you like men, be strong. Let all that ye do be done in love.

Now I beseech you, brethren (ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have set themselves to minister unto the saints), that ye also submit yourselves unto such and to every one that helpeth in the work and laboreth. And I rejoyce at the coming of Stephanas and Fortunatus and Achaicus, because your absence they fully supplied, for they refreshed my spirit and yours. Acknowledge ye therefore them that are such.

The churches of Asia salute you. Aquila and Prisca salute you much in the Lord, with the church that is in their house. All the brethren salute you. Salute one another with a holy kiss.

The salutation of me Paul with mine own hand. If any man loveth not the Lord, let him be accursed. Our Lord cometh. The grace of the Lord Jesus Christ be with you. My love be with you all in Christ Jesus.

THE SECOND EPISTLE TO THE CORINTHIANS.

[After the First Epistle Timothy had returned from Corinth with a report of deeper disturbances in the Church there. The Judaizing opposition, now more declared, was overthrowing the Apostle's work, and making an utter breach between him and the Church he had nourished with such tender love. One of them, in particular, had gained great influence, and was accusing the Apostle of falsehood, treating his visions as chimerical, reproaching him as not truly an Apostle. Then St. Paul sent Titus to Corinth, and, leaving Ephesus, passed by way of Troas into Macedonia, where he met Titus on his way back. The last months seem to have been most trying and critical, not only because of the troubles at Corinth and the defection of the Galatians, but also on account of some exceptional and unexplained danger which broke his endurance and made him despair of life.]

The news that Titus brought was reassuring. The Church was, indeed, still divided, but most of its members had returned to their affection for and trust in him, though there was a hostile minority. The Epistle falls into three parts : the First, addressed especially to that section of the Church which was in sympathy with the Apostle ; the Third addressed especially to the hostile minority.]

Introduction and Greeting. I. I, 2.

PAUL, an apostle of Christ Jesus through the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all the saints who are in the whole of Achaia : Grace to you and peace from God our Father and the Lord Jesus Christ.

First Part.—The Good Report brought by Titus. I. 3-7. 16.

I. Thanks for Deliverance from Anxiety and for restored Sympathy.

Their Sympathy with him is not so complete as his for them, for they still suspect that he had broken his Promise to visit them—His Confidence in them and Satisfaction with their Restoration of Discipline. The Crisis through which he has been passing.

I. 3-2. 17.

Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, who comforteth us in all our affliction, that we may be able to comfort them that are in any affliction, through the comfort wherewith we ourselves are comforted by God. For as the sufferings of Christ abound unto us, even so through Christ our comfort also aboundeth. But whether we be afflicted, it is for your comfort and salvation; or whether we be comforted, it is for your comfort which worketh in the patient enduring of the same sufferings which we also suffer, and our hope for you is stedfast: knowing that, as ye are partakers of the sufferings, so also are ye of the comfort. For we would not have you ignorant, brethren, concerning our affliction which befell us in Asia, that we were weighed down exceedingly, beyond our power, insomuch that we despaired even of life: yea, we ourselves have had the sentence of death within ourselves, that we should not trust in ourselves but in God who raiseth the dead: who delivered us out of so great a death, and will deliver, on whom we have set our hope that He will also still deliver us, ye also helping together on our behalf by your supplication, in order that from many upturned faces, for the gift bestowed upon us by means of many, thanks may be rendered on our behalf.

For our glorying is this, the testimony of our conscience,

that in holiness and sincerity which is from God, and not in fleshly wisdom but in the grace of God, we behaved ourselves in the world, and more abundantly to youward : for we write none other things unto you than what ye are now reading or even thoroughly know ; and I hope ye will at last thoroughly know,—even as also ye thoroughly knew us—at least one part of you—that we are your glorying even as ye also are ours in the day of our Lord Jesus.

And in this confidence I was minded to come first unto you, that ye might have a second joy, and by you to pass into Macedonia, and again from Macedonia to come unto you and by you to be set forward on my journey unto Judæa. When I, therefore, was thus minded did I shew “fickleness” ? or the things that I purpose do I purpose “according to the flesh,” that with me the yea yea also meaneth nay nay ? But as God is faithful our word toward you is not yea and nay : for the Son of God, Jesus Christ who was preached among you by us, by me and Silvanus and Timothy, was not yea and nay, but in Him is yea : for how many soever be the promises of God, in Him is their Yea, [their fixed affirmation and certain fulfilment :] wherefore also through Him is our Amen, [our fixed and unalterable acceptance of God’s promises,] unto the glory of God through us. Now He that stablisheth us with you in Christ and anointed us, is God, who also sealed us and gave us the earnest of the Spirit in our hearts. But I call God for a witness upon my soul, that to spare you I forbore to come unto Corinth. Not that we have lordship over your faith, but are helpers of your joy, for in faith ye stand fast. For I determined this for myself, that I would not come again to you with sorrow : for if it is I who make you sorry, who then is he that maketh me glad but he that is made

sorry by me? And I wrote this very thing, lest, when I came, I should have sorrow from them from whom I ought to rejoice, having confidence in you all, that my joy is the joy of you all. For out of much affliction and anguish of heart I wrote unto you with many tears, not that ye should be made sorry, but that ye might know the love which I have more abundantly unto you. But if any hath caused sorrow, he hath caused sorrow, not to me, but, to some degree (lest I give pain by speaking too severely), to you all. Sufficient to such a one is this punishment which was inflicted by the greater part of you, so that contrariwise ye should forgive him and comfort him, lest by any means such a one should be swallowed up with his overmuch sorrow. Wherefore I beseech you to declare publicly your love toward him : for to this end also did I write, that I might know the tried character of you, whether ye are obedient in all things. But to whom ye forgive anything, I forgive also : for what I also have forgiven, if I have forgiven anything, for your sakes have I forgiven it in the presence of Christ, that no advantage may be gained over us by Satan, for we are not ignorant of his devices. Now when I came to Troas for the gospel of Christ, and when a door was opened unto me in the Lord, I had no relief for my spirit because I found not Titus my brother, but taking my leave of them I went forth into Macedonia. But thanks be unto God who always leadeth us in the train of His triumph, and by me, as an incense-bearer, sendeth forth the knowledge of Christ as fragrant incense in every place : for Christ's burning incense am I, offered unto God, whether among those who [as in the triumphal train] are on their way to deliverance, or among those who are on their way to death. To some that fragrance is an odor of death, to

others of life. And who is sufficient for such a ministry? For we are not as the many, adulterating the word of God, but as from sincerity, but as from God in the sight of God speak we in Christ.

First Part, Continued.—The Good Report brought by Titus.

2. The Apostle's Mission. How he is made Sufficient for it.

3. 1-4. 6.

Are we beginning again to "commend ourselves"? or need we, as do some, "epistles of commendation" to you or from you? Ye are our epistle, written in our hearts, known and read by all men: it is evident, to look at you, that ye are an epistle of Christ, we being His scribes, *written* not with ink but with the Spirit of the living God, not in *tables of stone* but in *tables that are hearts of flesh*.

And such confidence have we through Christ to Godward. Not that we are sufficient of ourselves to account anything as from ourselves, but our sufficiency is from God, who also made us sufficient as ministers of a New Covenant, not of the letter but of the spirit, for the letter killeth, but the spirit giveth life. But if the ministration that tended in itself unto death, in letters engraven on stones, came in glory, so that the children of Israel could not look stedfastly upon the face of Moses because of the glory of his face, which glory was passing away, how shall not rather the ministration of the spirit be in glory? For if the ministration which bringeth condemnation is glory, much rather doth the ministration which bringeth righteousness exceed in glory. For verily that other glory is outshone by this glory that surpasseth: for if that, which was transitory, was for a time glorious, how much more shall that abide in glory, which endureth ever. Having, therefore, such a hope we use great boldness of speech, and are not as *Moses* who *put a veil*

upon his face, so that the children of Israel should not see how the perishing glory ended. But their minds were hardened. For until this very day at the reading of the Old Covenant the same veil remaineth unlifted, which veil is done away in Christ; but unto this day, whensoever Moses is read, a veil lieth upon their heart: *but whensoever a man shall turn from Moses to the Lord, the veil is taken away.* Now the Lord is the Spirit: and where the Spirit of the Lord is, there is freedom. But we all with unveiled face beholding as in a mirror *the glory of the Lord* are transfigured into the same image from glory beheld to glory shared, even as it proceedeth from the Lord the Spirit.

Therefore, seeing we have this ministry even as we obtained mercy, we are not losing courage, but we have renounced the hidden things of shame, not walking in craftiness nor handling the word of God deceitfully, but by the manifestation of the truth commending ourselves to every man's conscience in the sight of God. But even if our gospel is veiled, it is veiled by the things which are perishing, by which things the god of this world hath blinded the minds of the unbelieving, that the light-giving power of the gospel of the glory of Christ, who is the image of God, should not dawn upon them. For we preach not ourselves, but Christ Jesus as Lord, and ourselves as your servants for Jesus' sake. Because God that said, Light shall shine out of darkness, He it is who shined in our hearts that we might bring forth into the light the knowledge of the glory of God as it shineth in the face of Jesus Christ.

First Part, Continued.—The Good Report brought by Titus.

3. The Apostle's Difficulties and Supports. 4. 7-5. 10.

But [like the torches in Gideon's pitchers] we have this treasure in earthen vessels, that the exceeding

greatness of the power may be God's and not from ourselves : we are hard-pressed on every side, yet not crushed ; helpless, yet not hopeless ; pursued, yet not forsaken ; smitten down, yet not destroyed ; always bearing about in our body the protracted death which Jesus suffered, that the life also of Jesus may be manifested in our body : for in the midst of life we are always being delivered unto death for Jesus' sake, that the life also of Jesus may be manifested in our mortal flesh. So then death is working in us, but life in you. But having the same spirit of faith, according to that which is written, *I believed, and therefore did I speak*, we also believe, and therefore also we speak, knowing that He who raised up the Lord Jesus shall raise up us also with Jesus and shall present us with you. For all things are for your sakes, that the grace, being multiplied through the many, may cause the thanksgiving to abound unto the glory of God. Wherefore we are not losing courage, but though our outward man is decaying, yet our inward man is renewed day by day. For our light affliction, which is for the moment, worketh out for us more and more exceedingly an eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen, for the things which are seen are temporal, but the things which are not seen are eternal. For we know that if our earthly body be taken down like a tent, we have a building from God, a house not made with hands, eternal, in the heavens. For verily in this we groan, longing to be clothed upon with our habitation which is from heaven, if indeed we shall be found actually clothed and not naked. For indeed we that are in this tent of flesh do groan, it weighs upon us like

a burden, because we do not seek to be unclothed but clothed upon, that what is mortal may be swallowed up by life. Now He that wrought us for this very thing is God, who gave unto us the Spirit as an earnest that it shall be so.

Being therefore always of good courage and knowing that whilst we are at home in the body we are away from our home in the Lord, for we walk by faith, not by what is seen,—we are of good courage, I say, and are willing rather to be absent from the body and to be at home with the Lord: wherefore also we are ambitious, whether at home or absent, to be well-pleasing unto Him. For we must all be made manifest before the judgment-seat of Christ, that each one may receive the things done in the body, according to what he hath done, whether it be good or bad.

First Part, Continued.—The Good News brought by Titus.

4. The Apostle's Motive. 5. 11-6. 10.

Knowing therefore the fear of the Lord, we do [as objectors say] “seek to win men,” but we are made manifest unto God; and I hope that we are made manifest also in your consciences. We are not again “commending” ourselves unto you, but speak as giving you occasion of glorying on our behalf, that ye may have wherewith to answer them that glory in appearance, and not in heart. For whether we are [as some say] “beside ourselves,” it is for God; or whether we are “sober-minded even unto shrewdness” [as others say] it is for you. For Christ's love constraineth us, because we thus judge, that One died for all; therefore all died; and He died for all, that they who live should no longer live unto themselves but unto Him who for their sakes died and rose again. Wherefore we henceforth know no man according to his

earthly nature : even though we have known Christ according to His earthly nature, yet now we know Him so no more. Wherefore if any man is in Christ, there is a new creation : his old things are passed away, behold they are become new : and all things are from God who reconciled us to Himself through Christ and gave unto us the ministry of reconciliation, how that it was God who was reconciling in Christ a world unto Himself, not reckoning unto them their trespasses, and committing unto us the word of reconciliation. On behalf of Christ therefore we are ambassadors, as though God were entreating by us : we beseech you on behalf of Christ, be ye reconciled to God. Him who knew no sin He made to be sin on our behalf, that we might become the righteousness of God in Him. And working together with him we entreat also that ye receive not the grace of God in vain : for He saith,

At an acceptable time I hearkened unto thee,

And in a day of salvation did I succour thee :

behold, now is *the highly acceptable time* ; behold, now is *the day of salvation* : giving no occasion of stumbling in anything, that our ministration be not blamed, but in everything "commending" ourselves as ministers of God : in much endurance, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in sleeplessness, in hunger, in pureness, in knowledge, in longsuffering, in kindness, in the Holy Spirit, in love unfeigned, in the word of truth, in the power of God : by the armor of righteousness on the right hand and on the left, by glory and dishonor, by evil report and good report : as deceivers and yet true ; as unknown and yet well known ; as *dying* and behold, *we live* ; as *chastened and not killed* ; as sorrowful yet alway rejoicing ;

as poor yet making many rich ; as having nothing and yet fully possessing all things.

First Part, Continued.—The Good News brought by Titus.

5. The Apostle's Appeal for their full Sympathy. 6. 11-7. 16.

Our mouth is open unto you, O Corinthians, our *heart is enlarged*: ye are not straitened in us, but ye are straitened in your own affections : now for a recompense in like kind (I speak as unto my children), be ye also enlarged.* Make room for us in your hearts : we wronged no man, we ruined no man, we took advantage of no man. I say it not to condemn you, for I have said above, that ye are in our hearts to die together and live together. Great is my boldness of speech toward you, great is my glorying on your behalf : I am filled with comfort, I overflow with joy in all our affliction. For when we were come into Macedonia our flesh had no relief, but we were afflicted on every side—without were fightings, within were fears—. Nevertheless He that comforteth the lowly, God, comforted us by the coming of Titus ; and not by his coming only, but also by the comfort wherewith he was comforted in you, while he told us your longing, your mourning, your zeal for me, so that I rejoiced yet more. For though I made you sorry with my epistle, I do not regret it : though I did regret it, (I see that that epistle made you sorry, though but for a season), I now rejoice, not that ye were made sorry, but that ye were made sorry unto repentance, for ye were made sorry after a godly sort, that ye might suffer loss by us in nothing. For godly sorrow worketh repentance unto a salvation which bringeth no regret : but the sorrow of

* 6. 14-7. 1—here omitted—is by some considered part of a letter to the Corinthians now lost, and written before our present First Corinthians,

the world worketh death. For behold this selfsame thing, that ye were made sorry after a godly sort, what earnest care it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what longing, yea, what zeal, yea, what punishment : in everything ye approved yourselves to be pure in the matter. So although I wrote unto you, I wrote not for his cause that did the wrong, yea, nor for his cause that suffered the wrong, but that your earnest care for us might be made manifest unto yourselves in the sight of God. Therefore we have been comforted. And in our comfort we joyed the more exceedingly for the joy of Titus, because his spirit hath been refreshed by you all : for if in anything I have gloried to him on your behalf, I was not put to shame, but as we spake all things to you in truth, so our glorying also before Titus was found to be truth. And his inward affection is more abundantly toward you whilst he remembereth the obedience of you all, how with fear and trembling ye received him. I rejoice that in everything I am of good courage concerning you.

Second Part.—The Collection for the Church in Judæa.

8. 1-9. 15.

The Example of the Churches in Macedonia—Titus and others sent again to Corinth with this letter—The Apostle asks the Corinthians to give speedily, readily, bountifully.

Moreover, brethren, we make known to you the grace of God which hath been given in the churches of Macedonia, how that in much trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality : for according to their power, I bear witness, yea and beyond their power they

gave, of their own accord beseeching us with much intreaty to be allowed to take part in the gift and the fellowship of the ministering to the saints—and giving, not as we had hoped, but far beyond, and first they gave their own selves to the Lord and to us by the will of God ; inso-much that we now could exhort Titus, that as he hath made a beginning before, so he would also complete in you this gift also : but as ye abound in everything, in faith and utterance and knowledge and in all earnestness and in our love to you, see that ye abound in this gift also.

I speak not by way of commandment, but as testing through the earnestness of others the sincerity also of your love : for ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He beggared Himself, that ye through His poverty might become rich. And herein I give my judgment : for this is expedient for you, who were the first to make a beginning a year ago, not only to do, but also to will : but now complete the doing also, that as there was the readiness to will, so there may be the completion also out of your ability. For if the readiness is there, it is acceptable according as a man hath, not according as he hath not. For I say not this, that others may be eased, and ye distressed : but in equal proportion your abundance being a supply at this present time for their want, that their abundance also may become a supply for your want ; that there may be equality : as it is written, *He that gathered much had nothing over, and he that gathered little had no lack.*

But thanks be to God who putteth the same earnest care for you into the heart of Titus, because indeed he accepteth our commission, but being himself very earnest he goeth forth unto you of his own accord.

And we have sent together with him the brother whose praise in the gospel is spread through all the churches, (and not only so, but who was also appointed by the churches to travel with us in the matter of this gift which is ministered by us to the glory of the Lord and to shew our readiness,) avoiding this, that any man should blame us in the matter of this bounty which is ministered by us, for *we take thought for things honorable, not only in the sight of the Lord, but also in the sight of men.* And we have sent with them our brother, whom we have many times proved earnest in many things, but now much more earnest by reason of the great confidence which he hath in you. As to Titus, he is my partner and my fellow-worker to you-ward ; and as to our brethren, they are the messengers of the churches, they are the glory of Christ. Shew ye therefore unto them in the face of the churches the proof of your love and of our glorying on your behalf.

For as to the ministering to the saints it is superfluous for me to write to you, for I know your readiness, of which I am glorying on your behalf to them of Macedonia, that Achaia hath been prepared for a year past ; and your zeal hath stirred up very many of them. But I have sent the brethren, that our glorying on your behalf may not be made void in this respect ; that, even as I said, ye may be prepared ; lest by any means, if there come with me any of Macedonia and find you unprepared, we (that we say not, ye) should be put to shame in this confidence. I thought it necessary therefore to intreat the brethren that they would go before unto you and make up beforehand your aforepromised bounty, that the same might be ready as a matter of bounty and not as a gift which betrayeth the giver's covetousness. But this I say, He that soweth sparingly

shall reap also sparingly, and he that soweth bountifully shall reap also bountifully. Let each man do according as he hath purposed in his heart, not grudgingly or of necessity, for *God loveth a cheerful giver*. And God is able to make all grace abound unto you ; that ye, having always all sufficiency in everything, may abound unto every good work : (as it is written,

He hath scattered abroad, he hath given to the poor ;

His righteousness abideth for ever :

and He that supplieth *seed to the sower and bread for food* shall supply and multiply your seed for sowing and increase *the fruits of your righteousness :*) ye being enriched in everything unto all liberality, which worketh through us thanksgiving to God,—for the ministration of this service not only filleth up the measure of the wants of the saints, but aboundeth also through many thanksgivings unto God,—seeing that through your approved character shewn in this ministration they glorify God for the obedience ye render to that which ye profess concerning the gospel of Christ, and for the liberality of your contribution unto them and unto all ; while they themselves also, with supplication on your behalf, long after you by reason of the exceeding grace of God in you. Thanks be to God for His unspeakable gift.

Third Part.—The Apostle's Defence. 10. 1-13. 10.

1. His Authority as an Apostle—His "Boast"—Its Reality. The false pretences of those who oppose him.
2. His "Boast" excused by his Love for them.
3. And by his "Weakness."
4. He excuses himself for giving way to this Vindication of himself. Really it is all for their sakes. For he is coming to them.

[1.] Now I Paul myself intreat you by the meekness and gentleness of Christ, I who "in your presence" am

[as some say] "abjectly humble among you," but "being absent," am "of good courage toward you": but I beseech you that I may not when present be forced to shew courage with the confidence wherewith I reckon to be bold against some, who "reckon" of us as if we walked according to the flesh, [with mere earthly motives]. For though we walk in the flesh, we do not war according to the flesh—for the weapons of our warfare are not of the flesh, but mighty before God to the casting down of strong holds,—in that we cast down "reckonings" and every high thing that is exalted against the knowledge of God, and bring every evil purpose into captivity to the obedience of Christ, and are in readiness to avenge all disobedience, when all of you have obeyed who are willing to obey. Behold the things that are before your face. If any man trusteth in himself that he "belongeth to Christ," let him "reckon" this again for himself, that, even as he "belongeth to Christ," so also do we. For though I should glory somewhat too much concerning our authority, which the Lord gave for building you up, and not for casting you down, I shall not be put to shame, in order that I may not seem as if I would terrify you by my letters. For, "His letters," saith he, "are weighty and strong, but his bodily presence is weak, and his speech of no account." Let such a one "reckon" this, that, what we are in word by letters when we are absent, such are we also in deed when we are present. For we are not bold to include ourselves among or to match ourselves with certain of them that commend themselves: but they themselves, measuring themselves by themselves, and matching themselves with themselves, are without understanding. But we will not glory beyond our limits, but according to the limit of the sphere which God apportioned to us, to reach

even unto you :—for we stretch not ourselves overmuch, as though we reached not unto you, for we were the first to come as far as unto you in the gospel of Christ :—we are not glorying beyond our limits in other men's labors, but have hope that, as your faith groweth, we shall be magnified in you in respect of our sphere unto further abundance, so as to preach the gospel even unto the parts beyond you, and not to glory in another's sphere in regard of things ready to our hand. But *he that glorieth, let him glory in the Lord* : for not he that commendeth himself is approved, but whom the Lord commendeth.

[2.] Would that ye could “bear with me” in a little “foolishness” : but indeed ye do “bear with me.”* For I am jealous over you with a godly jealousy, for I espoused you to one husband, that I might present you as a pure virgin to Christ : but I fear, lest by any means, as *the serpent beguiled Eve* in his craftiness, your minds should be corrupted from the simplicity and the purity that is toward Christ. For if he that cometh preacheth “another Jesus” whom we did not preach, or if ye receive a “different spirit” which ye did not receive, or a “different gospel” which ye did not accept, ye might well “bear with” him. For I “reckon” that I am not a whit behind these “apostles” extraordinary : but though I am “rude in speech,” yet am I not in knowledge ; nay, in everything we have made it manifest among all men to youward.

Or did I commit a sin [which must take from me the name of an Apostle] in “abasing” myself that ye might be exalted, because I preached to you the gospel of God for nought ? Other churches I robbed, taking wages of them that I might minister unto you ; and when

* Some at Corinth seem to have been saying of the Apostle, “His foolishness is unbearable.”

I was present with you and was in want, I did not sponge on any man ; for the brethren, when they came from Macedonia, supplied the measure of my want ; and in everything I kept myself from being burdensome unto you, and will. As the truth of Christ is in me, no man shall stop me of this glorying in the regions of Achaia. Wherefore ? because I love you not ? God knoweth. But what I do, that I will do, that I may cut off the handle from them that desire a handle ; that wherein they glory, they may be found even as we. For such men are false apostles, deceitful workers, fashioning themselves into "apostles of Christ" : and no marvel ; for even Satan fashioneth himself into an angel of light. It is no great thing, therefore, if his ministers also fashion themselves as ministers of righteousness ; whose end shall be according to their works.

[3.] I say again, Let no man think me "foolish" ; but if ye do, yet as "foolish" receive me, that I also may "glory" a little : that which I speak I speak not according to the will of the Lord, but as in "foolishness," in this confidence of glorying. Seeing that many glory as to the flesh, I will glory also. For ye "bear with" the "foolish" gladly, being "wise" yourselves : for ye "bear with" a man, if he bringeth you into bondage, if he devoureth you, if he taketh you in, if he exalteth himself, if he smiteth you on the face. I speak by way of self-disparagement, as though we had been "weak" ; yet whereinsoever any is bold (I speak in "foolishness"), I am bold also. Hebrews are they ? so am I. Israelites are they ? so am I. Seed of Abraham are they ? so am I. Ministers of Christ are they ? (I speak as one "beside himself") I more : in labors more abundantly, in prisons more abundantly, in stripes above measure, in deaths

oft : from the Jews five times received I forty stripes save one, thrice was beaten with rods, once was stoned, thrice suffered shipwreck, a night and a day have I been in the deep : in journeyings often, perils of rivers, perils of robbers, perils from my countrymen, perils from the Gentiles, perils in the city, perils in the wilderness, perils in the sea, perils among false brethren, labor and travail, in sleeplessness often, in hunger and thirst, often in want of bread to eat, in cold and nakedness : beside those things that are without, there is that which presseth upon me daily, anxiety for all the churches. Who is "weak," and I am not "weak" ? who is made to stumble, and I burn not ? If I must needs glory, I will glory of the things that concern my "weakness." The God and Father of the Lord Jesus, He who is blessed for evermore, knoweth that I lie not. In Damascus the governor under Aretas the king guarded the city of the Damascenes, in order to take me, and through a window was I let down in a basket by the wall, and escaped his hands. I must needs "glory" : it is not expedient, indeed ; but I will come to visions and revelations of the Lord. I know a man in Christ, fourteen years ago—whether in the body, I know not, or whether out of the body, I know not, God knoweth—, who was caught up even to the third heaven. And I know such a man—whether in the body, or apart from the body, I know not, God knoweth—, that he was caught up into Paradise and heard unspeakable words, which it is not lawful for a man to utter. On behalf of such a one will I glory ; but on mine own behalf I will not glory, save in my "weaknesses." For if I should desire to glory, I shall not be "foolish," for I shall speak the truth : but I forbear, lest any man should reckon of me above that which

he seeth me to be, or heareth from me, and by reason of the exceeding greatness of the revelations. Wherefore that I should not be exalted overmuch, there was given to me a sharp stake piercing my flesh, a messenger of Satan to buffet me, that I should not be exalted overmuch. Concerning this thing I besought the Lord thrice that it might depart from me : and He hath said unto me, My grace is sufficient for thee ; for power sheweth its full strength in weakness. Most gladly, therefore, will I rather glory in my "weaknesses," that the strength of Christ may spread a tabernacle over me. Wherefore I take pleasure in "weaknesses," in injuries, in necessities, in persecutions and distresses, for Christ's sake : for when I am weak, then am I strong.

[4.] I am become "foolish" : it was ye who compelled me ; for I ought to have been "commended" by you. For in nothing was I behind these "apostles" extraordinary, though I am nothing : the signs of an apostle were wrought among you in all stedfastness, by signs and wonders and mighty works. For what is there wherein ye were made inferior to the rest of the churches, except it be that I myself did not sponge upon you ? forgive me this wrong. Behold, this is the third time I am ready to come to you, and I will not sponge upon you : for I seek not yours but you, for the children are not bound to lay up for the parents, but the parents for the children. And I for my part will most gladly spend and wholly spend myself for your souls. If I love you more abundantly, am I loved the less ? "But be it so" [say some of you], I did not myself burden you : but "being crafty I took you in with guile," [getting money out of you under the pretext of a collection for the saints]. Did I take advantage of you by any one of them whom I have

sent unto you? I have asked Titus to go unto you and have sent the brother with him: did Titus take any advantage of you? walked we not by the same Spirit? walked we not in the same steps? Are ye thinking all this time that we are "excusing ourselves unto you"? In the sight of God speak we in Christ. But all things, beloved, are for your edifying; for I fear, lest by any means, when I come, I should find you not such as I would, and should myself be found by you such as ye would not; lest by any means there should be strife, jealousy, wraths, factions, backbitings, secret slanderings, inflated pride, tumults; lest, when I come again, my God should indeed deeply humble me before you, and I should mourn for many of them that have sinned heretofore, and repented not of the uncleanness and fornication and lasciviousness which they committed. This is the third time I am coming to you: [It will be like the confirming evidence of two or three witnesses:] *At the mouth of two witnesses or three shall every word be established.* I have said beforehand, and I do say beforehand, as if I were present the second time, even though I am now absent, to them that have sinned heretofore and to all the rest, that if I come again I will not spare, seeing that ye seek a proof of Christ that speaketh in me: who to you-ward is not weak but is powerful in you, for even He was crucified in consequence of weakness, yet He liveth through the power of God. For we also are "weak" in Him, but we shall live with Him through the power of God toward you. [If ye are not spurious Christians, we are not spurious Apostles.] Try your own selves, whether ye are in the faith, prove your own selves: or know ye not as to your own selves, that Jesus Christ is in you? unless indeed ye be unable to stand the proof. But I hope

that ye shall know that we are not unable to stand the proof. Now we pray to God that ye do no evil, not that we may appear approved, but that ye may do that which is honorable, though we be apparently unable to stand the proof. For we can do nothing against the truth, but for the truth. For we rejoice when we are "weak," and ye are "strong": this we also pray for, even your perfecting. For this cause I write these things while absent, that I may not when present deal sharply, according to the authority which the Lord gave me, for building up and not for casting down.

Finally, brethren, rejoice, be perfected, be comforted, be of the same mind, live in peace, and the God of love and peace shall be with you. Salute one another with a holy kiss. All the saints salute you.

The grace of the Lord Jesus Christ and the love of God and the communion of the Holy Spirit be with you all.

THE EPISTLE TO THE GALATIANS.

[The Galatians were probably a Celtic people, of the race which "shook all empires, but founded none"; quick, generous, impressible, easy to move and remove, wanting in steadfast stability. Two visits of St. Paul to them are mentioned, in A.D. 51 or 52 (Acts. xvi., 6, p. 261), and about A.D. 54 (Acts xviii., 23, p. 268). On the former occasion, he had preached the Gospel to them while suffering from some malady ("a thorn in the flesh") and in a condition which made it seem wonderful to him that they did not reject him and regard him with loathing. The fervor of the Apostle fired their Gallic enthusiasm. On his second visit he found some occasion to warn them against perversion, and they received him but coldly. Soon after, Judaizing influences succeeded in subverting the Galatian Churches. (1.) The new missionaries claimed the support and authority of the Twelve original Apostles whom Christ had ordained and taught, and called in question the genuineness of St. Paul's Apostleship. (2.) They held that God had made an everlasting covenant with Abraham, that the salvation through Christ has its effect only within this covenant, and that unless men enter into this covenant by circumcision and keeping the Law they cannot be saved. Accordingly they denied the truth of the Gospel that St. Paul was preaching among the Gentiles. (3.) They urged that to set aside the Law was to encourage sin by removing the barriers against it; and that the Freedom which St. Paul preached must and did degenerate into license, to the subversion of all morality. This triple attack gives us the actual plan of the Epistle. In the First Part he maintains his directly Divine call to be an Apostle and its recognition by the primitive Apostles. In the Second Part he proves to the Galatians the intrinsic truth of his Gospel by an appeal to their own experience of salvation, and to the old Covenant itself as a Covenant of Promise, in which the Law was simply an instrument to prepare for the fulfilment of the Promise; and shews that to return to the Law is to deny the Promise and fall back into bondage. In the Third Part he sets forth the freedom and ethical purity and beauty of the Christian life as a life in the Spirit and not one of mere outward observance.]

The Epistle was probably written in Macedonia in the winter of A.D. 57-58, but many authorities consider it to have been written earlier, before those to the Corinthians.]

First Part.—I. 1-2. 21.

PAUL an apostle, not from men nor yet through man, but through Jesus Christ and God the Father who raised Him from the dead, and all the brethren that are with

me, unto the churches of Galatia : Grace to you and peace from God our Father and the Lord Jesus Christ, who gave Himself for our sins that He might deliver us out of this present evil world according to the will of our God and Father, to whom be the glory for ever and ever : Amen.

I marvel that ye are so quickly deserting from Him that called you in the grace of Christ unto a different gospel, which is not another gospel : only there are some that are shaking your allegiance and wishing to reverse the gospel of Christ. But though we or an angel from heaven should preach unto you any gospel other than that which we preached unto you, let him be accursed. As we have said before, so say I now again, If any man preacheth unto you any gospel other than that which ye received, let him be accursed.

For am I now "seeking the favor of men" or of God? or am I striving to "please men"? if I were still "pleasing men," I should not be a servant of Christ. For I make known to you, brethren, as to the gospel which was preached by me that it is not of human devising : for neither did I receive it from man, nor was I taught it, but it came to me through revelation of Jesus Christ. For ye have heard of my manner of life in time past in Judaism, how that beyond measure I was persecuting the church of God, and was making havoc of it, and I was advancing in Judaism beyond many of mine own age among my race, being more exceedingly zealous for the traditions of my fathers. But when it was the good pleasure of God, who set me apart even *before I was born* and *called* me through His grace, to reveal His Son in me that I might preach Him among the Gentiles, immediately I conferred not with flesh and blood, neither went I up to

Jerusalem to them who were apostles before me, but I went away into Arabia, and again I returned unto Damascus. Then after three years I went up to Jerusalem to visit Cephas, and tarried with him fifteen days ; but other of the apostles saw I none, save James the Lord's brother. Now as to what I am writing unto you, behold before God I lie not. Then I came into the regions of Syria and Cilicia. And I was still unknown by face unto the churches of Judæa which were in Christ, but they only heard say, He that once persecuted us now preacheth the faith of which he once made havoc, and they glorified God in me. Then after the space of fourteen years I went up again to Jerusalem with Barnabas, taking Titus also with me ; and I went up by revelation ; and I laid before them the gospel which I preach among the Gentiles, but privately before them who are so highly esteemed, inquiring whether haply I might be running or had run in vain. But not even Titus who was with me, being a Greek, was compelled to be circumcised : and that because of the false brethren brought in by stealth, who crept in to act as spies on our liberty which we have in Christ Jesus, that they might bring us into slavery,—to whom not even for an hour did we yield by the submission required, that the truth of the gospel might continue with you. But from those who are so highly esteemed—what they once were it maketh no matter to me—God accepteth not man's person—they, I say, who are so highly esteemed imparted no fresh knowledge to me, but contrariwise when they saw that I have been intrusted with the gospel to the uncircumcised, even as Peter with the gospel to the circumcised, for He that wrought for Peter unto the apostleship to the circumcised wrought for me also unto the Gentiles, and when they

perceived the grace that was given unto me, James and Cephas and John, they who are so highly esteemed as pillars, gave to me and Barnabas the right hands of fellowship, that we should go unto the Gentiles, and they unto the circumcision ; only they would that we should remember the poor, which very thing I was also zealous to do.

But when Cephas came to Antioch, I resisted him to the face, because he stood condemned : for before that certain came from James he was wont to eat with the Gentiles : but when they came, he gradually drew back and separated himself, fearing the converts from Judaism. And the rest of the Jewish converts dissembled likewise with him, insomuch that even Barnabas was carried away with their dissimulation. But when I saw that they walked not in the straight path of the Gospel truth, I said unto Cephas before them all, If thou being a Jew livest as do the Gentiles, and not as do the Jews, how compellest thou the Gentiles to live as do the Jews ?

We are Jews by nature and not "sinners" of the Gentiles, yet knowing that a man is not justified by the works of the law but only through faith in Jesus Christ, even we believed on Christ Jesus, that we might be justified by faith in Christ and not by the works of the law, because by the works of the law *shall no flesh be justified*. But if while we sought to be justified in Christ we ourselves also were found "sinners," is Christ a minister of sin ? Away with the thought : for if I build up again those things which I destroyed, I prove myself a transgressor. For I through the law died unto the law that I might live unto God : I have been crucified with Christ ; and it is no longer I that live, but Christ liveth in me ; and so far as I now live in the flesh I live in faith, the faith which is in the Son of God who loved me and gave Himself up for me. I do not make

void the grace of God : for if righteousness is through the law, then Christ died for nothing.

Second Part.—3. 1-5. 1.

O foolish Galatians, who did bewitch you, before whose very eyes Jesus Christ was openly set forth crucified ? This only would I learn from you, Received ye the Spirit by the works of the law or by the hearing which cometh from faith ? Are ye so foolish ? having begun in the Spirit are ye now brought to perfection by the flesh ? Did ye suffer so many things in vain ? if it be indeed in vain. He therefore that bountifully supplieth to you the Spirit and worketh miracles in you, doeth He it by the works of the law or by the hearing which cometh from faith ? Even as Abraham *believed God, and it was reckoned unto him for righteousness.*

Know therefore that they who have faith, the same are sons of Abraham. And the scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand unto Abraham, *In thee shall all the nations be blessed.* So then they who have faith are blessed with the faithful Abraham. For as many as depend on the works of the law are under a curse, for it is written, *Cursed is every one who continueth not in all things that are written in the book of the law to do them.* Now that no man is justified by the law in the sight of God is evident, for *The righteous have life from faith,* and the law doth not start from faith, but *He that doeth them shall live in them.* Christ redeemed us from the curse of the law, having become a curse for us, for it is written *Cursed is every one that hangeth on a tree,* in order that upon the Gentiles might come the blessing of Abraham in Christ Jesus, that we might receive the promise

of the Spirit through faith. Brethren, I speak after the manner of men : Though the covenant be but a man's, yet when it hath been confirmed no one maketh it void or addeth thereto. Now to Abraham were the promises spoken *and to his seed* : He saith not, And to seeds, as of many, but as of one, *And to thy seed*, who is Christ. Now this is what I mean : A covenant confirmed beforehand by God the law which came four hundred and thirty years after doth not disannul, so as to make the promise of none effect. For if the inheritance is by the law, it is no more by promise : but God hath freely given it to Abraham by promise. What then is the law ? It was added on to the promise in order to create transgressions, [to give sins the character of transgressions and so deepen the sense of sin and the desire for redemption,] till the Seed should come to whom the promise hath been made, and it was ordained through angels by the hand of a mediator [Moses] : now no mediator can be a mediator for one, [the law is a contract, valid only if both parties fulfil its terms,] but God [the Giver of the promise] is One [and the promise is therefore direct, without condition, and better than the law]. Is the law then against the promises of God ? Away with the thought ; for if there had been a law given which could give life, verily righteousness would have been by the law. Howbeit the scripture hath shut up all things under sin that the promise received by faith in Jesus Christ might be given to them that believe.

But before faith came we were kept in ward under the law, shut up on all sides so that we might be the more ready for the faith which should afterwards be revealed. So that the law hath been our tutor preparing us for Christ, that we might be justified by faith : but now that

faith is come we are no longer under a tutor. For ye are all sons of God in Christ Jesus through faith. For as many of you as were baptized into Christ did put on Christ : there can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female : for ye all are one man in Christ Jesus. And if ye are Christ's, then are ye Abraham's seed, heirs according to promise. Now what I mean is, that so long as the heir is under age, he differeth nothing from a slave though he is lord of all, but is under guardians and stewards until the term appointed by his father. So we also, when we were under age, were held in bondage under the elementary teaching of the world : but when the fulness of the time came, God sent forth His Son, born of a woman, born under the law, that He might redeem them that were under the law, that we might receive the sonship. And because ye are sons, God sent forth the Spirit of His Son into our hearts, crying, Abba, Father. So that thou art no longer a slave but a son ; and if a son, then an heir through God.

Howbeit at that time not knowing God ye were in bondage to them that by nature are no gods : but now that ye have come to know God, or rather to be known by God, how turn ye back again to the weak and beggarly elementary teaching, whereunto ye desire to be in bondage over again ? Ye scrupulously observe days and months and seasons and years. I am afraid of you lest by any means I have bestowed labor upon you in vain.

Become free as I am, as I also became like you Gentiles, brethren, I beseech you. Ye have done me no wrong : but ye know that it was because of an infirmity in my flesh that I preached the gospel unto you the first time, and though my bodily condition was a trial to you, ye

despised me not nor rejected me, but ye received me as an angel of God, as Christ Jesus. Where then is that gratulation of yourselves? for I bear you witness that if possible ye would have plucked out your eyes and given them to me. So then am I become your enemy by telling you the truth? They zealously seek you in no good way; nay, they desire to shut you off from all others, in order that ye may zealously seek them. But it is good to be zealously sought in a good matter at all times, and not only when I am present with you, my little children, for whom I suffer a mother's anguish until Christ be formed in you: yea, I could wish to be present with you now, and to change my tone, for I am perplexed about you.

Tell me, ye that desire to be under the law, do ye not hear the law? For it is written that Abraham had two sons, one by the bondmaid and one by the freewoman: howbeit the son by the bondmaid is born after the flesh, but the son by the freewoman is born through promise. Which things contain an allegory: for these women are two covenants, one from Mount Sinai, bearing children unto bondage, which is Hagar, and this Hagar is Mount Sinai in Arabia, and answereth to the Jerusalem that now is, for she is in bondage with her children; but the Jerusalem that is above is free, which is our mother: for it is written,

Rejoice, thou barren that bearest not:

Break forth and cry, thou that travailest not:

*For more are the children of the desolate than of
her that hath the husband.*

Now we, brethren, like Isaac, are children of promise: but as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.

Howbeit what saith the scripture ? *Cast out the bondmaid and her son : for the son of the bondmaid shall not inherit with the son of the freewoman.* Wherefore, brethren, we are not children of a bondmaid, but of the freewoman.

Third Part.—5. 2-6. 18.

With freedom did Christ set us free : stand fast therefore and be not entangled again in a yoke of bondage.—

Behold I Paul say unto you that if ye receive circumcision Christ will profit you nothing. Nay, I solemnly declare again to every man that receiveth circumcision that he is a debtor to do the whole law. Ye are severed from Christ, ye who would be justified by the law, ye are driven forth [like Hagar] from grace. For we through the Spirit by faith wait for the righteousness to which hope belongeth. For in Christ Jesus neither circumcision availeth anything nor uncircumcision, but faith working through love. Ye were running well : who did hinder you that ye should not obey the truth ? This persuasion came not from Him that calleth you. A little leaven leaveneth the whole lump. I have confidence in regard to you in the Lord that ye will be none otherwise minded : but he that troubleth you shall bear his judgment, whosoever he be. But I, brethren, if [as some say] I am “still preaching circumcision,” why am I still persecuted ? the stumblingblock of the Cross, it would appear, hath been done away. Would that they who are turning you upside down about circumcision would go beyond circumcision with themselves, and even cut themselves off.

For ye, brethren, were called for freedom ; only not freedom for an occasion to the flesh, but through love be

servants one to another : for the whole law is fulfilled in one word, in this, *Thou shalt love thy neighbor as thyself*. But if ye bite and devour one another, take heed that ye be not consumed one by another. But I say, Walk by the Spirit and ye shall in no wise fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh, for these are contrary the one to the other, so that ye do not the things that ye would. But if ye are led by the Spirit, ye are not under the law. Now the works of the flesh are manifest, such as fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, sects, envyings, drunkenness, revellings, and the like, of the which I forewarn you even as I did forewarn you that they who practise such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control : against such there is no law. And they that belong to Christ Jesus have crucified the flesh with the passions and the lusts thereof. If we live to the Spirit, by the Spirit let us also walk. Let us not be vainglorious, provoking one another, envying one another. Brethren, even if a man be surprised in any trespass, ye who are spiritual restore such a one in a spirit of gentleness, looking to thyself, lest thou also be tempted. Bear ye the burdens of one another's cares [if ye must needs impose "burdens" on yourselves], and so completely fulfil the law of Christ. For if a man thinketh himself to be something when he is nothing, he deceiveth himself : but let each man test his own work, and then shall he have his glorying in regard of himself alone and not of his neighbor, for each man shall bear his own appointed load. But let him that is taught

in the word share with him that teacheth in all good things. Be not deceived, God is not mocked : for whatsoever a man soweth, that shall he also reap : for he that soweth unto his own flesh shall from the flesh reap corruption, but he that soweth unto the Spirit shall from the Spirit reap eternal life. And let us not lose courage in well-doing, for in due season we shall reap if we faint not. So then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith.

See with how large letters I write unto you with mine own hand. As many as desire to make a fair show in the flesh, they compel you to be circumcised, only that they may not be persecuted for the cross of Christ Jesus : for not even they who receive circumcision do themselves keep the law, but they desire to have you circumcised that they may glory in your flesh. But far be it from me to glory save in the cross of our Lord Jesus Christ, through which the world hath been crucified unto me and I unto the world. For neither is circumcision anything nor uncircumcision, but a new creation. And as many as shall walk by this rule, *peace* be upon them and mercy, and *upon the Israel* of God.

From henceforth let no man trouble me, for I bear branded on my body the marks of Jesus.

The grace of our Lord Jesus Christ be with your spirit, brethren : Amen.

THE EPISTLE TO THE ROMANS.

[This Epistle was written from Corinth early in A.D. 58. St. Paul had gone to Corinth soon after writing his Second Epistle to the Corinthians, and stayed there about three months (Acts xx., 2, 3, p. 272). That the difficulties in the Corinthian Church were adjusted, and the controversies with the Judaizers abated, may be inferred from the tranquil and hopeful tone of the Epistle to the Romans, and from the fact that he feels free to give himself to new activities on a larger scale than ever. After one more pilgrimage to Jerusalem, to lay at the feet of the Church there a gift of Christian love from the Gentile Churches of his planting, he intends to penetrate to the western limits of the Empire (Acts xix., 21, p. 270, Rom. i., 13, p. 396, Rom. xv., 22-29, p. 424). Rome was of necessity the vantage ground for this new mission, and he must win the Roman Christians to its support. The time had come also for him to fix in a written form, uncontroversially, the spiritual product of the last stormy years. Rightly understood, it would put an end to all strife between Jewish and Gentile Christians, and secure from all a favorable reception for his Gospel and his Apostleship. He has to explain two related facts, (1) the substitution of the Gospel for the Law, (2) the substitution of the Gentiles for Israel. He must vindicate (1) his teaching, (2) his Apostleship to the Gentiles. In the Introduction he leads up to the statement of this double subject. In the First Part he establishes the first fact and justifies his teaching. In the Second Part he establishes the second fact and defends his Apostleship. In conclusion he adds some practical reflections on what he has said, with a special application to the condition of the Roman Church, and explains why he has written.]

Introduction. Address. His Thanksgiving for their faith, and his desire to come into personal relations with them. For he is their Apostle, and the Gospel he preaches is the Gospel of God's power in Christ to bring all who trust Him into perfect harmony with His own Righteousness. **I. 1-17.**

PAUL, a bondservant of Jesus Christ, called to be an apostle, separated for the gospel of God which He promised afore by His prophets in the holy scriptures con-

cerning His Son, who was born of the seed of David as to the flesh, and who was declared to be the Son of God with power, as to the spirit of holiness, by the resurrection of the dead ; Jesus Christ our Lord, through whom we received grace and apostleship for obedience to the faith among all the nations for His name's sake ; among whom are ye also called to be Jesus Christ's : to all that are in Rome, beloved of God, called to be saints : Grace to you and peace from God our Father and the Lord Jesus Christ.

First, I thank my God through Jesus Christ for you all, because your faith is proclaimed throughout the whole world. For God is my witness, whom I serve in my spirit in the gospel of His Son, how unceasingly I make mention of you always in my prayers, making request if by any means now at length I may be prospered by the will of God to come unto you. For I long to see you, that I may impart unto you some spiritual gift so that ye may be established ; that is, that I with you may be encouraged among you, each of us by the other's faith, both yours and mine. And I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, and was hindered hitherto, that I might have some fruit in you also, even as in the rest of the Gentiles. I am debtor both to Greeks and to Barbarians, both to the wise and to the foolish : so, as much as in me is, I am ready to preach the gospel to you also that are in Rome. For I am not ashamed of the gospel : for it is God's power for salvation to every one that believeth, to the Jew first and also to the Greek : for therein is revealed a righteousness from God beginning with faith and leading on to faith, as it is written, *But the righteous shall have life from faith.*

First Part.—The Vindication of his Teaching as to the Substitution of the Gospel for the Law. I. 18-8. 39.

I. All Men, Jews and Gentiles equally, Need Salvation :—

(A.) The Corruption of the Gentile world.

(B.) The Jew, though he knows God's Law better, keeps it still less. Nor can circumcision save him. The Law itself condemns him. I. 18-3. 20.

[A.] For God's wrath is revealed from heaven against all ungodliness and unrighteousness of men who hinder the truth in their unrighteousness, because that which is known of God is manifest in them, for God manifested it unto them. For the invisible things of Him, His everlasting Power and Divinity, since the creation of the world are clearly seen, being perceived through His works, so that they are without excuse; because that, knowing God, they glorified Him not as God, neither gave thanks, but were brought to folly in their reasonings and their senseless heart was darkened: professing themselves to be wise, they became fools, and exchanged the worship of the incorruptible God for that of the likeness of an image of corruptible man and of birds and fourfooted beasts and creeping things. Wherefore God gave them up in the lusts of their hearts unto uncleanness, to dishonor their bodies among themselves, as those who exchanged the truth of God for the lie, and worshipped and served the creature rather than the Creator, who is blessed for ever: Amen. For this cause God gave them up unto vile passions and unnatural sins.—And even as they did not think God worthy to be kept in knowledge, God gave them up unto an unworthy mind, to do those things which are not fitting, as those who are filled with all unrighteousness, wickedness, covetousness, maliciousness, full of envy, murder, strife, deceit, malig-

nity; slanderers, backbiters, hateful to God, insolent, haughty, boastful, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, unmerciful: who, well knowing the ordinance of God, that they who make a practice of such things are worthy of death, not only do the same, but also applaud them that make a practice of them.

[B.] Wherefore thou art without excuse, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself, for thou that judgest makest a practice of the same things: and we know that the judgment of God is according to truth against them that make a practice of such things. But reckonest thou this, O man who judgest them that make a practice of such things and doest the same, that thou shalt escape the judgment of God? Or despisest thou the riches of His goodness and forbearance and long-suffering, ignoring the fact that the goodness of God is to lead thee to repentance? But after thy hardness and impenitent heart thou treasurest up for thyself wrath in the day of wrath and revelation of the righteous judgment of God, who *will render to every man according to his works*: to them that by perseverance in well-doing seek for glory and honor and incorruption, eternal life: but unto them that are factious and obey not the truth, but obey unrighteousness, wrath and indignation, tribulation and anguish, upon every soul of man that worketh evil, of the Jew first, and also of the Greek; but glory and honor and peace to every man that worketh good, to the Jew first, and also to the Greek: for there is no respect of persons with God. For as many as have sinned without law shall also perish without law: and as many as have sinned under law shall be judged

by law ; for not the hearers of the law are just before God, but the doers of the law shall be justified. For when Gentiles who have not the law do by nature the things of the law, these, having not the law, are a law unto themselves ; in that they shew the work of the law written in their hearts, their conscience bearing witness therewith, and their thoughts one with another accusing or else excusing them, in the day when God judgeth the secrets of men according to my gospel by Jesus Christ.

But if thou bearest the name of a Jew, and retest upon the law, and gloriest in God, and knowest His Will, and art able to discriminate nicely between lawful and unlawful, being instructed out of the law, and art confident that thou thyself art a guide of the blind, a light of them that are in darkness, a corrector of the foolish, a teacher of babes, having in the law the embodiment of knowledge and of the truth,—thou therefore that teachest another, teachest thou not thyself ? thou that preachest a man should not steal, dost thou steal ? thou that sayest a man should not commit adultery, dost thou commit adultery ? thou that abhorrest idols, dost thou rob temples ? thou who gloriest in the law, through thy transgression of the law dishonorest thou God ? For *the name of God is blasphemed among the Gentiles because of you*, even as it is written. For circumcision indeed profiteth, if thou be a doer of the law : but if thou be a transgressor of the law, thy circumcision is become uncircumcision. If therefore the uncircumcision keep the ordinances of the law, shall not his uncircumcision be reckoned for circumcision ? And the uncircumcision which is by nature, if it fulfil the law, shall judge thee, who with the letter and circumcision art a transgressor of the law. For he is not a Jew who is one outwardly,

neither is that circumcision, which is outward in the flesh : but he is a Jew who is one inwardly, and circumcision is that of the heart, in the spirit, not in the letter ; whose praise is not from men but from God. What advantage then hath the Jew, or what is the profit of circumcision ? Much every way. For first of all, that they were intrusted with the oracles of God. For what shall we say ? If some were without faith shall their want of faith make of none effect the faithfulness of God ? Away with the thought : yea, let God be found true, but every man a liar, as it is written,

That Thou mightest be shewn to be righteous in Thy words

And mightest prevail when Thou comest into judgment. But if our unrighteousness establisheth the righteousness of God, what shall we say ? Is God unrighteous who visiteth with wrath ? I speak after the manner of men. Away with the thought : for then how shall God judge the world ? But if the truth of God through my lie abounded unto His glory, why am I also still judged as a sinner ? and why should we not say, as we be slanderously reported, and as some affirm that we say, Let us do evil that good may come ? whose condemnation is just. What then ? are we in better case than they ? No, in no wise, for we before laid to the charge both of Jews and Greeks, that they are all under sin, as it is written,

There is none righteous, no, not one,

There is none that understandeth, none that seeketh after God :

All have turned aside, all to a man have become unprofitable :

There is none that doeth good, no, not so much as one.—

Now we know that what things soever the law saith, it speaketh to them that are under the law, that every mouth may be stopped and all the world may be brought under the judgment of God : because by the works of the law *shall no flesh be justified in His sight* ; for what cometh through the law is the full knowledge of sin.

First Part, Continued.—The Vindication of his Teaching as to the Substitution of the Gospel for the Law.

2. To All Men Salvation is offered in Christ, to be Received by Faith, not Earned by Works :—

(A.) In Christ there is Revealed a Righteousness from God to be Received by Faith.

(B.) This Method is in harmony with the great example of the Old Covenant : Abraham received everything by Faith.

(C.) This Gospel of Salvation through Faith fully satisfies the need of salvation already set forth. In the Present it gives a New Life of Peace with God. For the Future it gives the full certainty of complete salvation, for God's Love for us already experienced is the pledge for the highest and last experience of His Love in final deliverance from His wrath.

(D.) As Sin and Death have come on all men through Adam, so all men may have Righteousness and Life in Christ. 3. 21-5. 21.

[A.] But now apart from the law a righteousness from God hath been manifested, being witnessed by the law and the prophets, a righteousness however from God through faith in Jesus Christ, for all them that believe, for there is no distinction. For all have sinned and fall short of the glory from God, being justified freely by His grace through the redemption that is in Christ Jesus : whom God set forth to be a propitiation through faith by His blood, to shew His righteousness because of the passing over of the sins done aforetime during the forbearance of God ; for the shewing, I say, of His righteousness at this present season ; that He might Himself be righteous and

the Justifier of him that hath faith in Jesus. Where then is the glorying? It is excluded. By what manner of law? of works? Nay, but by a law of faith. For we reckon that a man is justified by faith apart from the works of the law. Or is God the God of Jews only? is He not the God of Gentiles also? Yea, of Gentiles also, if so be that it is One God who shall justify the circumcision by faith, and the uncircumcision by faith. Do we then make the law of none effect through faith? Away with the thought; nay, we establish the law.

[B.] What then shall we say of Abraham our forefather according to the flesh? For if Abraham was justified by works, he hath whereof to glory: but he hath not whereof to glory toward God, for what saith the scripture? *And Abraham believed God, and it was reckoned unto him for righteousness.* Now to him that worketh, the reward is not reckoned as a favor, but as a debt; but to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is reckoned for righteousness.—How then was it reckoned to Abraham? when he was in circumcision or in uncircumcision? Not in circumcision, but in uncircumcision: and he received *the sign of circumcision*, a seal of the righteousness that cometh through the faith which he had while he was in *uncircumcision*, that he might be the father of all them that believe, whether they be circumcised or uncircumcised. For not through the law was the promise to Abraham or to his seed, that he should be heir of the world, but through the righteousness that cometh through faith: for if they who depend on the law be heirs, faith is made void and the promise is made of none effect. For the law worketh wrath, but where there is no law, neither is there transgression. For this cause the

inheritance is by faith, that it may be as a favor, so that the promise may be sure to all the seed, not to that only which is under the law, but to that also which hath the same faith as Abraham (who is the father of us all, as it is written, *A father of many nations have I made thee*), before Him whom he believed, God who giveth life to the dead and calleth into being the things that are not : who against hope had faith based on hope that he might become *a father of many nations*, according to that which had been spoken, *So shall thy seed be* : and without being weakened in faith he considered his own body now as good as dead, he being about a hundred years old, and the deadness of Sarah's womb, but, as to the promise of God, wavered not through unbelief, but waxed strong through faith, giving glory to God and being fully assured that, what He had promised, He was able also to perform. Wherefore also *it was reckoned unto him for righteousness*. Now it was not written for his sake alone, that *it was reckoned unto him* ; but for our sake also, unto whom it shall be reckoned, who believe on Him that raised Jesus our Lord from the dead, who *was delivered up for our trespasses* and was raised for our justification.

[C.] Being therefore justified by faith, we are to have peace with God through our Lord Jesus Christ ; through whom also we have had our access by faith into this grace wherein we stand ; and we are to rejoice in hope of the glory from God : and not only so, but we are to rejoice in our tribulations ; knowing that tribulation worketh steadfastness ; and steadfastness tried character ; and tried character hope ; and *hope putteth not to shame*. Because God's love hath been shed abroad in our hearts through the Holy Spirit who was given unto us : if, that is to say, while we

were yet weak, in due season Christ died for the ungodly. For scarcely for a righteous man will one die : for if he would even dare to die for another, it would be for a benefactor ; but God commendeth His own love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified through His blood, shall we be saved from the wrath of God through Him. For if, while we were enemies, we were reconciled to God through the death of His Son, much more, being reconciled, shall we be saved by His life ; and not only so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

[D.] Therefore as through one man sin entered into the world, and death through sin, and so death passed unto all men on the ground that all sinned.—For until the law sin was in the world ; but sin is not imputed when there is no law ; nevertheless death reigned from Adam until Moses, even over them that had not sinned in the same way in which Adam transgressed, who is a figure of Him that was to come. But it is not with the Free Gift as it is with the Trespass : for if by the trespass of the one the many died, much more did the grace of God and the gift by the grace of the One Man, Jesus Christ, abound unto the many. And not as through one that sinned is the gift : for the judgment came from one unto condemnation, but the free gift came from many trespasses unto a declaration of righteousness. For if, by the trespass of the one, death reigned through the one, much more shall they that receive the abundance of grace and of the gift of righteousness reign in life through the One, Jesus Christ. So then as through one trespass the judg-

ment came unto all men to condemnation, even so through one act of righteousness [Christ's giving Himself] the free gift came unto all men to justification of life : for even as through the one man's disobedience the many were made sinners, even so through the obedience of the One shall the many be made righteous. And the law came in beside, that the trespass might abound : but where sin abounded, grace did abound more exceedingly ; that, even as sin reigned in death, so also might grace reign through righteousness unto eternal life through Jesus Christ our Lord.

First Part, Continued.—The Vindication of His Teaching as to the Substitution of the Gospel for the Law.

3. Salvation by the Life of Christ :—

(A.) The Objection,—that this doctrine of Salvation to be Received but not Earned, must be the ruin of all Morality,—does not touch the Believer : for, United by Faith with Christ, he has died to Sin and risen with Him to a New Life.

(B.) This Attainment of Righteousness by Faith is not in spite of the fact that the Believer is no longer under the Law, but because of it. Freed from the bondage of the Law, under which he was continually sinning, he is free to serve God in the New Life. The Law, though good, roused Sin in him and brought him to death, owing to man's weakness out of Christ. But since Christ is in him, his spirit is raised above the death under which the body falls, and even the death of the body is but for a time.

(C.) God's children are sure of the Glory to come. A threefold sigh is going up for it—from expectant Nature, from our burdened hoping selves, from God's own Spirit—and will be heard because in harmony with God's will. The final issue is assured, all things are working for it. God is for us, and nothing can break the bond between us and Him. 6. 1-8. 39.

[A.] What shall we say then ? Are we to continue in sin, that grace may abound ? Away with the thought. We who died to sin, how shall we any longer live therein ?

Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into His death? Buried with Him were we through our baptism into His death, that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. For so surely as we have become united with the likeness of His death, so surely shall we be united with His resurrection; knowing this, that our old man was crucified with Him, that the body ruled by Sin might be done away, that so we should no longer be in bondage to Sin; for he that hath died is released from Sin. But if we died with Christ, we believe that we shall also live with Him; knowing that Christ being raised from the dead dieth no more; Death no more hath dominion over Him: for the death that He died, He died unto Sin once for all: but the life that He liveth, He liveth unto God. Even so reckon ye also yourselves to be dead unto Sin, but alive unto God in Christ Jesus.

Let not Sin therefore reign in your mortal body, that ye should obey the lusts thereof; neither be ever presenting your members unto Sin as instruments of unrighteousness; but once for all present yourselves unto God, as alive from the dead, and your members as instruments of righteousness unto God: for Sin shall not have dominion over you; for ye are not under law, but under grace.

What then? shall we sin, because we are not under law, but under grace? Away with the thought: know ye not, that to whom ye present yourselves as slaves for obedience, his slaves ye are whom ye obey, whether of Sin unto death or of Obedience unto righteousness? But thanks be to God, that, whereas ye were slaves of Sin, ye became obedient from the heart to that type of teaching whereunto ye were delivered; and being made free from Sin, ye became "slaves" of Righteousness: I speak after

the manner of men because of the infirmity of your flesh : for as ye presented your members as slaves to Unclean-ness and to Iniquity for iniquity, even so now present your members as "slaves" to Righteousness for sanctification. For when ye were slaves of Sin, ye were free in regard of Righteousness. What fruit then had ye at that time in the things whereof ye are now ashamed ? for the end of those things is death. But now being made free from Sin and become "slaves" to God, ye have your fruit which leadeth on to sanctification, and as the end Eternal Life. For the wages of sin is death, but the free gift of God is Eternal Life in Christ Jesus our Lord.

[B.] Or are ye ignorant, brethren, for I speak to men that know the Law, how that the Law hath dominion over the man for so long time as he liveth ? For the woman that hath a husband is bound by law to the husband while he liveth ; but if the husband die, she is discharged from the law of the husband. So then if, while the husband liveth, she be joined to another man, she shall be called an adulteress : but if the husband die, she is free from the law, so that she is no adulteress though she be joined to another man. Wherefore, my brethren, ye also were made dead to the Law through the body of Christ, that ye should be joined to another, to Him who was raised from the dead that we might bring forth fruit unto God. For when we were in the flesh, the sinful passions, which were occasioned by the Law, were at work in our members to bring forth fruit unto Death : but now we have been discharged from the Law, by dying to that by which we were holden ; so that we serve in newness of spirit, and not in oldness of letter. What shall we say then ? Since the Law is the occasion of Sin, is the law sin ? Away with the thought : but I have not

known Sin except through the Law ; for I should not know coveting except the Law said, *Thou shalt not covet* : but Sin, finding occasion, wrought in me through the commandment all manner of coveting ; for without the Law Sin is dead. And I was alive without the Law once : but when the commandment came Sin came to life again, and I died ; and the commandment, whose aim is life, this I found to end in death ; for Sin, finding occasion, through the commandment beguiled me, and through it slew me. So that the law is holy, and the commandment holy and righteous and good. Did then that which is good become death unto me ? Away with the thought : but Sin became death unto me, that it might be shewn to be sin, by working death to me through that which is good : that through the commandment Sin might become exceeding sinful. For we know that the law is spiritual : but I am wholly carnal, sold under bondage to Sin. For like the slave, I do not understand what I am accomplishing : for I am not devoting myself to what I would, but am doing what I hate. But if I do it against my will, I consent unto the law that it is good. But since this is so, it is no more I that accomplish it, but Sin which dwelleth in me. For I know that in me, that is, in my flesh, dwelleth no good thing : for to will is present with me, but to accomplish that which is good is not : for the good which I would I do not : but the evil which I would not, that I make a practice of. But if I do what I would not, it is no more I that accomplish it, but sin which dwelleth in me. I find then a law under which I stand, namely, that, to me who would do good, evil is present : for I delight in the Law of God in my inward man ; but I see a different law in my members, warring against the law of my mind and bringing me into captivity

under the law of Sin which is in my members. O wretched man that I am ! who shall deliver me out of the body of this death ? But thanks be to God through Jesus Christ our Lord. So then I myself with my mind, indeed, serve the Law of God, but with my flesh the Law of Sin. There is therefore now no condemnation to them that are in Christ Jesus. For the law of the Spirit of life hath in Christ Jesus made me free from the law of sin and of death. For what the law could not do, in that it was weak through the flesh, God did,—sending His own Son in the likeness of sinful flesh and for sin He condemned sin in the flesh, that the requirement of the law might be fulfilled in us who walk not after the flesh but after the Spirit : for they that are fleshly strive after the things of the flesh, but they that are spiritual after the things of the Spirit. For the flesh striveth after Death, but the Spirit after Life and Peace : because that which the flesh striveth after is enmity against God ; for it doth not submit itself to the law of God, neither indeed can it : and they that are at home in the flesh cannot please God. But ye are not at home in the flesh, but in the Spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of His. But if Christ is in you, your body is dead because of sin, but your spirit is life because of righteousness. But if the Spirit of Him that raised up Jesus from the dead dwelleth in you, He that raised up Christ Jesus from the dead shall quicken also your mortal bodies through His Spirit that dwelleth in you.

[C.] So then, brethren, we are debtors, not to the flesh, to live after the flesh ; for if ye live after the flesh ye must die ; but if by the Spirit ye put to death the doings of the body ye shall live. For as many as are led by the

Spirit of God, these are sons of God. For ye received not a spirit of bondage tending again unto fear, but ye received a spirit of sonship whereby we cry, Abba, Father : the Spirit Himself beareth witness with our spirit, that we are children of God. And if children, then heirs ; heirs of God, and joint-heirs with Christ, if so be that we suffer with Him, that we may be also glorified with Him.

For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward. For the earnest expectation of the creation waiteth for the revealing of the sons of God : for the creation was subjected to vanity, not of its own will, but by the will of Him who subjected it, in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now : and not only so, but ourselves also, who have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for our full sonship, the redemption of our body. For by hope were we saved : but hope that is seen is not hope, for who hopeth for that which he seeth ? But if we hope for that which we see not, then do we with patience wait for it.

And in like manner the Spirit also helpeth our infirmity : for we know not how to pray as we ought, but the Spirit Himself maketh intercession for us with groanings which cannot be uttered, and He that searcheth the hearts knoweth what it is that the Spirit striveth for, because He maketh intercession for the saints according to the will of God. And we know that to them that love God, God worketh all things with them for good, since they are the called according to His purpose. For whom He fore-

knew, He also foreordained to be conformed to the image of His Son, that He might be the Firstborn among many brethren : and whom He foreordained, them He also called : and whom He called, them He also justified : and whom He justified, them He also glorified. What then shall we say to these things? If God is for us, who is against us? He that spared not His own Son, but delivered Him up for us all, how shall He not also with Him freely give us all things? Who shall lay anything to the charge of God's elect? It is God *that justifieth ; who is he that condemneth?* It is Christ Jesus that died, yea more, that was raised from the dead, who is at the right hand of God, who also is making intercession for us. Who shall separate us from Christ's love? Shall tribulation or anguish or persecution or famine or nakedness or peril or sword? Even as it is written,

For Thy sake we are killed all the day long ;

We were accounted as sheep for the slaughter.

Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded that neither death nor life nor angels nor principalities nor things present nor things to come nor powers nor height nor depth nor any other creature shall be able to separate us from God's love, which is in Christ Jesus our Lord.

Second Part.—Explanation of the Substitution of the Gentiles for Israel, and Vindication of his Apostleship to the Gentiles. 9. 1-11. 36.

(A.) The sad problem presented by Israel's Unbelief in view of God's Promise.—But descent from Abraham does not constitute a Right to the Promise, nor does any work of man ; the Right depends wholly on the absolutely Free Favor of God. God's dealings, apparently so severe, are really most merciful, and are according to Prophecy.

(B.) Israel has not attained righteousness, because they sought it by a way of their own and took offence at Christ, while it is offered only to those who have faith in Him. The Jew has had the same opportunity as the Gentile. The Gentiles have believed, Israel has been rebellious. Nevertheless, God has not rejected His people, but the salvation of the Gentiles is intended to accomplish the salvation of Israel also.

(C.) The final aim of Paul's mission to the Gentiles is the Restoration of Israel. The defence of his Apostleship to the Gentiles is that it is the best thing he can do for his own people. Israel's rejection is not final. God's ways will justify themselves, and Israel too, after the conversion of the Gentiles, will return to the Kingdom of God. A Hymn of Praise to the Divine Wisdom.

[A.] I say the truth in Christ, I lie not, my conscience bearing witness with me in the Holy Spirit, that I have great sorrow and unceasing pain in my heart: for I could have wished my own self to be accursed from Christ for my brethren's sake, my kinsmen according to the flesh, who are Israelites, whose is the sonship and the glory and the covenants and the giving of the law and the temple service and the promises, whose are the fathers, and from among whom is Christ as to the flesh, He who is over all, God be blessed for ever: Amen. But not as though I meant that the word of God hath come to nought. For they are not all Israel, who are descended from Israel: neither, because they are Abraham's seed, are they all children, but, *In Isaac shall a seed be called for thee*. That is, it is not the children of the flesh that are children of God, but the children of the promise are reckoned for a seed: for this is a word of promise, *According to this season will I come and Sarah shall have a son.*—

What shall we say then? Is there unrighteousness with God? Away with the thought: for He saith to Moses, *I will have mercy on whom I have mercy, and I will have*

compassion on whom I have compassion. So then it is not dependent on him that willeth nor on him that runneth, but on God that hath mercy. For the scripture saith unto Pharaoh, *For this very purpose did I raise thee up that I might shew in thee My power, and that My name might be published abroad in all the earth.* So then He hath mercy on whom He will, and whom He will *He hardeneth.* Thou wilt say then unto me, "Why doth He still find fault? For who withstandeth His will?"

Nay rather, O man, who art thou that repliest against God? *Shall the thing formed say to him that formed it,* Why didst thou make me thus? Or hath not *the potter* a right over *the clay*, from the same lump to make one part a vessel unto honor, and another unto dishonor? But if God, although willing to shew His wrath and to make His power known, yet *endured* with much long suffering *vessels of wrath* who fitted themselves *for destruction*, that He might make known the riches of His glory upon vessels of mercy, which He afore prepared for glory, even us, whom He also called, not from the Jews only, but also from the Gentiles—what then? As He saith also in Hosea,

I will call that My people which was not My people,

And her Beloved who was not beloved :

And it shall be that in the place where it was said unto them, Ye are not My people,

There shall they be called sons of the living God.

And Isaiah crieth concerning Israel, *If the number of the children of Israel be as the sand of the sea, it is the remnant that shall be saved : for the Lord will execute His word upon the earth, finishing it and cutting it short.* And as Isaiah hath said before,

Except the Lord of Sabaoth had left us a seed,

We had become as Sodom, and had been made like unto Gomorrah.

[B.] What shall we say then? That Gentiles who followed not after righteousness attained to righteousness, even the righteousness which is from faith: but Israel following after a law of righteousness did not arrive at that law. Wherefore? Because they sought it not by faith, but as it were by works: they stumbled at *the Stone of stumbling*, even as it is written,

Behold I lay in Zion a Stone of stumbling and a Rock of offence,

And he that believeth on Him shall not be put to shame.

Brethren, my heart's desire and my supplication to God is for them, that they may be saved. For I bear them witness that they have a zeal for God: but not according to full knowledge, for not knowing the righteousness of God, and seeking to establish their own, they did not subject themselves to the righteousness of God: for Christ hath brought the law to an end as a means of attaining righteousness, that every one who believeth may attain it. For Moses writeth of the righteousness which is from the law, *The man that doeth it shall have life by it.* But the righteousness which is from faith saith thus, *Say not in thy heart, Who shall ascend into heaven?* that is, to bring Christ down: or, *Who shall descend into the abyss?* that is, to bring Christ up from the dead. But what saith it? *The word is nigh thee, in thy mouth and in thy heart:* that is, the word of faith, which we preach. Because if thou shalt confess *the word with thy mouth*, that JESUS IS LORD, and shalt believe *in thy heart* that God raised Him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation: for the scrip-

ture saith, *Whosoever believeth on Him shall not be put to shame.* For there is no distinction between Jew and Greek, for the Lord of all is one and the same, and is rich unto all that call upon Him : for, *Whosoever shall call upon the name of the Lord shall be saved.* How then shall they call on Him in whom they have not believed ? and how shall they believe in Him whom they have not heard ? and how shall they hear without a preacher ? and how shall they preach, except they be sent ? even as it is written, *How beautiful are the feet of them that bring glad tidings of good things !*

But they did not all hearken to the glad tidings : for Isaiah saith, *Lord, who hath believed our report ?* So belief cometh from hearing, and hearing by the word of Christ. But I say, Did they not hear ? Yea, verily,

*Their sound went out into all the earth,
And their words unto the ends of the world.*

But I say, Did Israel not know ? First Moses saith,
I will provoke you to jealousy with that which is no nation,

With a nation void of understanding will I anger you.

And Isaiah is very bold, and saith,

*I was found by them that sought Me not,
I became manifest unto them that asked not of Me.*

But as to Israel, he saith, *All the day long did I spread out My hands unto a disobedient and gainsaying people.* I

say then, Did *God cast off His people ?* Away with the thought : for I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. *God did not cast off His people* which He foreknew. Or know ye not what the scripture saith in the story of Elijah, how he pleaded with God against Israel ? *Lord, they have killed Thy prophets, they have digged down Thine altars, and I am left*

alone, and they seek my life. But what saith the answer of God unto him? *I have left for Myself seven thousand men, who have not bowed the knee to Baal.* So then at this present time also there is a remnant according to a gracious election : but if it is by grace, it is no more in consequence of works ; otherwise grace is no more grace. What then ? That which Israel seeketh for, that he obtained not, but the elect obtained it : and the rest were hardened, according as it is written, *God gave them a spirit of stupor, eyes that they should not see and ears that they should not hear, unto this very day.* And David saith,

*Instead of feasting let them be chased and trapped,
And let their prosperity bring a recompense on them,
Let their eyes be darkened that they may not see,
And bow Thou down their back alway.*

I say then, Was this the purpose of their stumbling, that they might fall ? Away with the thought : but by their fall salvation is come unto the Gentiles, for to provoke them to jealousy. Now if their fall is the riches of the world, and their diminishing as God's people to a very small number is the riches of the Gentiles ; how much more their full number.

[C.] But I speak to you that are Gentiles. Inasmuch then as I am an apostle of Gentiles, I glorify my ministry, if by any means I may provoke to jealousy them that are my flesh, and may save some of them. For if the casting away of them is the reconciling of the world, what shall the receiving of them be, but life from the dead ? And if the firstfruit is holy, so is the lump : and if the root is holy, so are the branches. But if some of the branches were broken off, and thou, being a wild olive, wast grafted in among them and didst become

partaker with them of the root of the fatness of the olive tree, glory not over the branches : but if thou gloriest, it is not thou that bearest the root, but the root thee. Thou wilt say then, Branches were broken off that I might be grafted in. Well ; by their unbelief they were broken off, and thou standest by thy faith. Set not thy mind on high things, but fear : for if God spared not the natural branches, neither will He spare thee. Behold then the goodness and severity of God : toward them that fell, severity ; but toward thee, God's goodness, if thou continue in His goodness : otherwise thou also shalt be cut off. And they also, if they continue not in their unbelief, shall be grafted in : for God is able to graft them in again. For if thou wast cut out of that which is by nature a wild olive tree, and wast grafted contrary to nature into a good olive tree, how much more shall these, which are the natural branches, be grafted into their own olive tree. For I would not, brethren have you ignorant of this secret counsel of God, lest ye be wise in your own conceits, that a hardening in part hath befallen Israel until the fulness of the Gentiles be come in ; and so all Israel shall be saved : even as it is written,

*There shall come out of Zion the Deliverer ;
He shall turn away ungodliness from Jacob.
And this is the Covenant from Me to them,
When I shall take away their sins.*

As touching the gospel they are enemies for your sake, but as touching the election they are beloved for the fathers' sake : for not repented of are the gifts and the calling of God. For as ye in time past were disobedient to God, but now have obtained mercy by their disobedience, even so have these also now been disobedient, that

by mercy shewn to you, they also may now obtain mercy : for God hath shut up all in disobedience, that He might have mercy upon all. O the depth of the riches both of the wisdom and the knowledge of God ! how unsearchable are His judgments, and His ways past tracing out ! For

Who hath known the mind of the Lord? or who hath been His counsellor?

Or who hath first given to Him, and it shall be recompensed unto him again?

For from Him and through Him and unto Him are all things. To Him be the glory forever : Amen.

Third Part.—Exhortations. 12. 1-15. 13.

(A.) From these Mercies of God practical Consequences should appear in the Lives of Believers as Members of the Church and of the great Human Family : Consecrated Bodies and Renewed Minds. Faithful Use of Varied Gifts. Loving Service. Obedience to Rulers. The Supreme Motive, looking for the Saviour.

(B.) One Special Application of these principles to a difficulty then felt in the church at Rome. The Obligation of Mutual Forbearance. Do not judge one another. Let not the strong put a stumblingblock in the way of the weak. Rather let them help the weak after the example of Christ. The Union in One Spiritual Body of believing Jews and Gentiles.

(A.) I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service : and be not fashioned according to this world, but be ye transformed by the renewing of your mind, that ye may discern what is the will of God, the good and acceptable and perfect.

For I say, through the grace that was given me, to every man that is among you, not to think of himself more highly than he ought to think, but so to think as

to think of himself soberly, according as God hath dealt to each man a measure of faith. For even as we have many members in one body, and all the members have not the same office, so we, who are many, are one body in Christ, and severally members one of another. And having gifts differing according to the grace that was given to us, whether prophecy, let us prophesy according to the proportion of our faith; or ministry, let us give ourselves to our ministry; or he that teacheth, to his teaching; or he that exhorteth, to his exhorting: he that giveth, let him do it with liberality; he that is a patron, with diligence; he that sheweth mercy, with cheerfulness. Let love be without hypocrisy. Abhor that which is evil, cleave to that which is good: in love of the brethren be tenderly affectioned one to another, in shewing honor leading one another on, in diligence not tarrying one for another, fervent in spirit, serving the Lord, rejoicing in hope, patient in tribulation, continuing stedfastly in prayer, sharing with the necessities of the saints, pursuing hospitality. Bless them that persecute you, bless and curse not. Rejoice with them that rejoice, weep with them that weep. Be of the same mind one toward another, not setting your mind on high things, but letting yourselves be drawn along with the lowly. *Be not wise in your own conceits.* Render to no man evil for evil: *take thought for things honorable in the sight of all men*: if it be possible, so far as it dependeth on you be at peace with all men: avenge not yourselves, beloved, but give place unto wrath, for it is written, *Vengeance belongeth unto Me; I will recompense,* saith the Lord. *But if thine enemy hunger, feed him; if he thirst give him to drink: for in so doing thou shalt heap coals of fire upon his head.* Be not overcome by evil, but

overcome evil with good. Let every soul submit himself to the higher powers, for there is no power but by God, and the powers that be are ordained by God : therefore he that resisteth the power, withstandeth the ordinance of God, and they that withstand shall receive to themselves judgment. For rulers are not a terror to the good work, but to the evil. And wouldest thou have no fear of the power ? do that which is good, and thou shalt have praise from the same : for he is a minister of God to thee for good. But if thou do that which is evil, be afraid ; for he beareth not the sword in vain : for he is a minister of God, an avenger for wrath to him that maketh a practice of evil. Wherefore ye must needs submit yourselves, not only because of the wrath, but also for conscience sake ; for for this cause ye pay tribute also ; for they are ministers of God's service, attending continually upon this very thing. Render to all their dues, tribute to whom tribute is due, tribute to whom tribute, fear to whom fear, honor to whom honor. Owe no man anything, save to love one another : for he that loveth his neighbor hath fulfilled the law. For this, *Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet*, and if there be any other commandment, it is summed up in this word, namely, *Thou shalt love thy neighbor as thyself*. Love worketh no ill to his neighbor : love therefore is the fulfilment of the law. And this do, knowing the season, that already it is high time for you to awake out of sleep, for now is salvation nearer to us than when we first believed. The night is far spent, and the day is at hand. Let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly as in the day, not in revelling and drunkenness, not in chambering and

wantonness, not in strife and jealousy. But put ye on the Lord Jesus Christ, and make not provision for the flesh to arouse the lusts thereof.

(B.) But him that is weak in faith receive ye, yet not for the purpose of passing judgment on opinions. One man hath faith to eat all things, but he that is weak eateth herbs. Let not him that eateth set at nought him that eateth not, and let not him that eateth not judge him that eateth, for God hath received him. Who art thou that judgest the household-servant of another? to his own lord he standeth or falleth: yea, he shall be made to stand, for the Lord hath power to make him stand. For one man esteemeth one day above another, another esteemeth every day alike: let each man be fully assured in his own mind: he that regardeth the day regardeth it unto the Lord. And he that eateth eateth unto the Lord, for he giveth God thanks; and he that eateth not unto the Lord he eateth not, and giveth God thanks. For none of us liveth to himself, and none dieth to himself: for whether we live, we live unto the Lord, or whether we die, we die unto the Lord. Whether we live therefore or die we are the Lord's. For to this end Christ died and lived again, that He might be Lord of both the dead and the living. But thou, why dost thou judge thy brother? or thou again, why dost thou set at nought thy brother? for we shall all stand before the judgment-seat of God: for it is written,

*As I live, saith the Lord, to Me every knee shall bow,
And every tongue shall confess to God.*

So then each one of us shall give account of himself to God. Let us not therefore judge one another any more: but judge ye this rather, that no man put a stumblingblock in his brother's way, or an occasion of

falling. I know and am persuaded in the Lord Jesus that nothing is unclean of itself : save that to him who accounteth anything to be unclean, to him it is unclean. For if because of meat thy brother is grieved, thou walkest no longer in love. Destroy not with thy meat him for whom Christ died. Let not then your good be evil spoken of. For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit : for he that herein serveth Christ is well-pleasing to God and approved by men. So then let us follow after things which make for peace, and things whereby we may edify one another : overthrow not for meat's sake the work of God. All things indeed are clean ; howbeit it is evil for that man who eateth with offence. It is good not to eat flesh nor to drink wine nor to do any thing whereby thy brother stumbleth : the faith which thou hast, have thou to thyself before God. Happy is he that judgeth not himself in that which he approveth : but he that doubteth is condemned if he eat, because he eateth not from faith ; and whatsoever is not from faith is sin.

Now we that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let each one of us please his neighbor for that which is good, unto edifying : for Christ also pleased not Himself ; but, as it is written, *The reproaches of them that reproached Thee fell upon Me*. For whatsoever things were written aforetime, all were written for our learning, that through patience and through comfort of the scriptures we might have hope. Now the God of patience and of comfort grant you to be of the same mind one with another according to Christ Jesus, that with one accord ye may with one mouth glorify the God and Father of our Lord Jesus Christ.

Wherefore receive ye one another, even as Christ also received us, to the glory of God. For I mean that Christ came as a minister of the circumcised for the sake of God's truth, that He might confirm the promises given unto the fathers, but that the Gentiles glorify God for His mercy ; as it is written, *Therefore will I give praise unto Thee among the Gentiles, and sing unto Thy name.* And again it saith, *Rejoice, ye Gentiles, with His people.* And again,

*Praise the Lord, all ye Gentiles,
And let all the peoples praise Him.*

And again, Isaiah saith,

*There shall be the Root of Jesse,
And He that ariseth to rule over the Gentiles ;
On Him shall the Gentiles hope.*

Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope in the power of the Holy Spirit.

Conclusion. The Apostle offers an apology for writing to a Church so rich in itself. His work in the East being finished, he is planning for a journey to the West, taking Rome on the way. In this hope he asks their prayers in view of dangers that threaten him. A recommendation of Phoebe. Salutations. Warning against divisions. Further Salutations and a Doxology. 15. 14-16. 27.

And I myself also am persuaded of you, my brethren, that ye yourselves are full of goodness, filled with all knowledge, able also to admonish one another. But I write the more boldly unto you in some measure, as putting you again in remembrance, because of the grace that was given me by God, that I should be a priest of Christ Jesus for the Gentiles, ministering in sacrifice the gospel of God, that the offering which I render in turning the Gentiles to God might be made acceptable, being

sanctified by the Holy Spirit. I owe it to Christ that I am permitted to glory in things pertaining to God ; for I will dare to speak only of those things which Christ hath wrought through me for the obedience of the Gentiles, by word and deed, in the power of signs and wonders, in the power of the Holy Spirit : so that from Jerusalem and round about even unto Illyricum I have fully preached the gospel of Christ, and that while making it my aim to preach the gospel not where Christ was already named, that I might not build upon another man's foundation. But as it is written,

*They shall see, to whom no tidings of Him came,
And they who have not heard shall understand.*

Wherefore also I was hindered these many times from coming to you : but now, having no more any place in these regions, and having these many years a longing to come unto you, whensoever I go unto Spain ; for I hope to see you in my journey and to be brought on my way thitherward by you, if first in some measure I shall have been satisfied with your company—but now, I say, I go unto Jerusalem, ministering unto the saints. For it hath been the good pleasure of Macedonia and Achaia to make a certain contribution for the poor among the saints that are at Jerusalem. For it hath been their good pleasure, and their debtors they are : for if the Gentiles have been made partakers of their spiritual things, they owe it to them also to minister unto them in carnal things. When therefore I have accomplished this, and have authoritatively assured them that this contribution was made for them, the fruit of love, I will go on by you unto Spain : and I know that, when I come unto you I shall come in the fulness of the blessing of Christ. Now I beseech you, brethren, by our Lord

Jesus Christ and by the love of the Spirit, that ye strive together with me in your prayers to God for me, that I may be delivered from them that are disobedient in Judæa, and that my ministration which I have for Jerusalem may be acceptable to the saints, that I may come unto you in joy through the will of God, and together with you find rest. Now the peace of God be with you all : Amen.

I commend unto you Phœbe our sister, who is a deaconess of the church that is at Cenchreæ, that ye receive her in the Lord, worthily of the saints, and that ye assist her in whatsoever matter she may have need of you, for she herself also hath been a patroness of many and of mine own self.

Salute Prisca and Aquila my fellow-workers in Christ Jesus, who for my life laid down their own necks ; unto whom not only I give thanks, but also all the churches of the Gentiles ; and salute the church that is in their house. Salute Epænetus my beloved, who is the firstfruits of Asia for Christ. Salute Mary, who bestowed much labor on you. Salute Andronicus and Junias, my kinsmen and my fellow-prisoners, who are of note among the apostles, who also have been in Christ before me. Salute Ampliatus my beloved in the Lord. Salute Urbanus our fellow-worker in Christ, and Stachys my beloved. Salute Apelles the approved in Christ. Salute them that are of the household of Aristobulus. Salute Herodion my kinsman. Salute them of the household of Narcissus who are in the Lord. Salute Tryphæna and Tryphosa who labor in the Lord. Salute Persis the beloved, who labored much in the Lord. Salute Rufus the chosen in the Lord, and his mother and mine. Salute Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the

brethren that are with them. Salute Philologus and Julia, Nereus and his sister, and Olympas, and all the saints that are with them. Salute one another with a holy kiss. All the churches of Christ salute you.

Now I beseech you, brethren, mark them that are causing the divisions and occasions of stumbling, contrary to the teaching which ye learned, and turn away from them : for they that are such serve not our Lord Christ, but their own belly ; and by their smooth and fair speech they beguile the hearts of the innocent. For your obedience is come abroad unto all men : I rejoyce therefore over you ; but I would have you wise indeed where the end to be attained is that which is good, but simple where it is that which is evil. And the God of peace shall bruise Satan under your feet shortly.

The grace of our Lord Jesus be with you.

Timothy my fellow-worker saluteth you ; and Lucius and Jason and Sosipater, my kinsmen. I Tertius, who write the epistle, salute you in the Lord. Gaius my host, and of the whole church, saluteth you. Erastus the treasurer of the city saluteth you, and Quartus the brother.

Now to Him that is able to stablish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the secret counsel of God, which hath been kept in silence through times eternal, but now is manifested, and by the scriptures of the prophets, according to the commandment of the eternal God, is made known unto all the Gentiles for obedience to the faith ; to the only wise God through Jesus Christ to whom be the glory for ever : Amen.

EPISTLES OF PAUL.

THE THIRD GROUP.

I.—TO THE PHILIPPIANS.

II.—TO PHILEMON.

III.—TO THE COLOSSIANS.

IV.—TO THE EPHESIANS.

That "the care of all the Churches" still pressed upon the Apostle is shewn by the Epistles of the period of his Imprisonment. Though some scholars think that several of them were written at Cæsarea, A.D. 58-60, the prevailing opinion is that all four were written at Rome. As to the order in which they were written there is no agreement, but the probability appears to be that the Epistle to the Philippians belongs to the earlier part of his captivity in Rome, and that the other three were written a year or two later, towards its close.

In the Philippians we see the continuance of the Judaizing opposition, but with less strength.

In the three later Epistles of the Group we perceive that a new danger was arising. This also came from the side of Christian Judaism, and seems to have had as its characteristics : (1) The claim of a higher wisdom, possessed by a privileged few. (2) The doctrine of angelic mediators between man and God, successive ranks of higher spirits by whom man might come nearer to God than by Christ. (3) Rigorous asceticism based on the view that God and material things are directly antagonistic, that the world was not created by Him but by lower intermediate beings, and that communion with Him is possible only by separation from the world of sense in which evil is innate. The Apostle met this new form of error (1) by again emphasizing the great truth that the Gospel is for All men ; (2), by teaching the Perfect Mediatorship of Christ : the Fulness of God dwells in Him, and through Him we have access to God ; (3), by laying stress on the Creative and Redemptive work of Christ in the Universe and in the Church. Nothing He has made is irredeemable. Negative ascetic rules do not go deep enough, and they limit His Redemptive power. There must be a renewal of the inner man, a reorganization of the outer life. The Christian spirit, risen with Christ, renewed in His Image, is to unfold itself, and attain its true Holiness, in the sphere of Domestic and Social Life,

THE EPISTLE TO THE PHILIPPIANS.

[St. Paul first went to Philippi about A.D. 52 (Acts xvi. 12, p. 261). Here he met with unusually severe persecution, but also unusual success. The unwavering devotion of his Philippians was a source of joy to him to the last. He revisited them in the autumn of 57 (Acts xx. 1, p. 272) and again in the following spring (xx. 3-6). Repeatedly they sent him aid, at Thessalonica, at Corinth. After that, the opportunity, not the will, was wanting, until, after nearly nine years, in a time of renewed prosperity, opportunity again offered in the journey of Epaphroditus to Rome. Now that Epaphroditus is anxious to return home to Philippi, St. Paul sends by him a letter in which he expresses his thanks and love, and pours forth with joy the fulness of his heart. In such a familiar letter no methodical order is to be looked for. The course of thought may be indicated as follows: (1) A greeting and thanksgiving, intensely affectionate. (2) He tells them of his own circumstances, the progress the Gospel is making in Rome, his own fears and hopes, his wishes for their steadfastness. (3) He exhorts them to self-renunciation after the example of Christ, and to earnest endeavor to fail in no essential of the Christian life. (4) He speaks of his own plans, his expectations of a speedy release, Epaphroditus' return home; and apparently is about to close, when some fresh annoyance from the Judaizers in Rome leads him (5) to warn his Philippians against Judaizing formalism and also its opposite, Epicurean lawlessness. (6) Again he exhorts them to steadfastness, and to peace, joyfulness, freedom from anxiety, pursuit of all goodness. (7) In words of delicacy and strength he thanks them for their thoughtful love.]

PAUL and Timothy, bondservants of Christ Jesus, to all the saints in Christ Jesus who are at Philippi, with the bishops and deacons: Grace to you and peace from God our Father and the Lord Jesus Christ.

[I.] I thank my God in all my remembrance of you always in every supplication of mine for you all, making my supplication with joy, for your fellowship in furtherance of the gospel from the first day until now, being confident of this very thing, that He who began a good

work in you will perfect it until the day of Jesus Christ : even as it is right for me to think this concerning you all, because I have you in my heart, inasmuch as, both in my bonds and in my defence and confirmation of the gospel, ye all are partakers with me of grace : for God is my witness, how I long after you all in the heart of Christ Jesus. And this is what I pray, that your Love may abound yet more and more in full knowledge and every form of discernment, so that ye may discriminate between good and evil, that ye may be sincere and void of offence for the day of Christ, being filled with the fruit of righteousness which is through Jesus Christ unto the glory and praise of God.

[2.] Now I would have you know, brethren, that the things which happened unto me have turned out rather for the progress of the gospel, so that my bonds have borne witness to Christ throughout the whole prætorian guard and to all the rest ; and that most of the brethren in the Lord, being confident through my bonds, are more abundantly bold to speak the word of God without fear.

Some indeed even from envy and strife preach Christ, and some also from good will : they that are moved by love do it, knowing that I am appointed for the defence of the gospel ; but they that are factious proclaim Christ, not sincerely, thinking to raise up affliction for me in my bonds. What then ? only that in every way, whether in pretence or in truth, Christ is proclaimed, and therein I rejoice ; yea, and I will rejoice, for I know that *this shall turn out to my salvation* through your supplication and the bountiful supply of the Spirit of Jesus Christ, in fulfilment of my earnest expectation and hope that in nothing shall I be put to shame, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether by life, or by death. For

to me to live is Christ and to die is gain. But if to live in the flesh, if this shall bring fruit from my work,—then what I shall choose I know not: but I am hard pressed on both sides, having the desire to break up camp and be with Christ, for it is very far better; yet to abide by the flesh is more needful for your sake. And having this confidence, that my life will be to your advantage, I know that I shall bide and abide with you all for your progress and joy in the faith, that ye may have in me still greater cause for glorying in Christ Jesus through my coming to you again.

Only as members of the Christian community be worthy of the gospel of Christ, that whether I come and see you or be absent I may hear of your state, that ye stand fast in one spirit, with one soul striving for the faith of the gospel, and in nothing affrighted by the adversaries (which is for them an evident token of defeat, but of your salvation, and that from God, because to you it hath been granted in the behalf of Christ, not only to believe on Him, but also to suffer in His behalf), having the same conflict which ye saw in me and now hear to be in me.

[3.] If there is therefore any persuasive power over you in Christ, if any incentive of love, if any fellowship of the Spirit, if any one is heart and compassion, complete [as ye have begun] my joy by being of the same mind, having the same love, being of one accord, of one mind, thinking nothing through faction or through ostentation, but in lowliness of mind each counting other better than himself, not looking each of you to his own things, but each of you also to the things of others. Have this mind in you, which was also in Christ Jesus, who, pre-existing in the form of God, yet did not look on equality with God as a prize which must not slip from His grasp, but emptied

Himself by taking the form of a bondservant, being made in the likeness of men ; and being found in fashion as a man He humbled Himself by becoming obedient even as far as death, yea, the death of the cross : wherefore also God highly exalted Him, and gave unto Him the Name which is above every name ; that in the Name of Jesus *every knee should bow*, of things in heaven and things on earth and things under the earth, and that *every tongue should confess* that JESUS CHRIST IS LORD to the glory of God the Father.

So then, my beloved, even as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling, for it is God who worketh in you both to will and to work, for His good pleasure : do all things without murmurings and hesitations : that ye may become blameless and harmless, *children of God without blemish* in the midst of *a crooked and perverse generation*, among whom ye shine as stars in the world, holding forth the word of life, that I may have whereof to glory in the day of Christ, that I did not run in vain neither *labor in vain*, Yea, and if my life-blood is poured out upon the sacrifice and offering of your faith, I rejoice and congratulate you all : and in the same manner do ye also rejoice and congratulate me.

[4.] But I hope in the Lord Jesus to send Timothy shortly unto you, that I also may be of good courage when I know your state. For I have no man likeminded, who will care truly for your state, for they all seek their own, not the things of Jesus Christ. But ye know the approved character of him, that, as a child with a father, so he slaved with me in furtherance of the gospel. Him therefore I hope to send forthwith so soon as I shall

see how it will go with me : but I trust in the Lord that I myself also shall come shortly. But I count it necessary to send home to you Epaphroditus my brother and fellow-worker and fellow-soldier, and your messenger and minister to my need, since he has been longing to see you all, and sore troubled because ye had heard that he was sick. For indeed he was sick nigh unto death : but God had mercy on him, and not on him only but on me also, that I might not have sorrow upon sorrow. I send him therefore the more diligently, that when ye see him again ye may rejoice, and that I may be the less sorrowful. Receive him therefore in the Lord with all joy, and hold ~~such~~ in honor, because for the work of the Lord he came nigh unto death, hazarding his life in order to supply fully that which through your absence ye could not do for me.

Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not irksome, but for you it is safe.

[5.] Beware of the "dogs" [Judaizers], beware of the workers of mischief, beware of those who are cut in pieces. For we are the circumcision, who worship by the Spirit of God and glory in Christ Jesus and have no confidence in the flesh : though I myself might have confidence even in the flesh.

If any other man thinketh to have confidence in the flesh, I yet more : circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of Hebrews ; as touching the law, a Pharisee ; as touching zeal, persecuting the church ; as touching the righteousness which is in the law, found blameless. Howbeit what things were gain to me, these very things have I counted loss for the sake of Christ. Yea verily, and I count all things to be loss for the excel-

lency of the knowledge of Christ Jesus my Lord, for whom I suffered the loss of all things, and do count them but rubbish, that I may gain Christ and be found in Him, not having as my righteousness that which is from the law, but that which is through faith in Christ, the righteousness which is from God by faith : that I may know Him and the power of His resurrection and the fellowship of His sufferings, becoming conformed unto His death, if by any means I may attain unto the resurrection from the dead. Not that I have already obtained it or am already made perfect ; but I am pressing on, if so be that I may also lay hold on it, because that I was also laid hold on by Christ Jesus. Brethren, not yet do I count myself to have laid hold on it : but one thing I do, forgetting the part of the course which is behind, and stretching forward to that which is before, I am pressing on toward the goal unto the prize of the heavenward calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded : and if as to anything ye are otherwise minded, even this shall God reveal unto you : only whereto we have already attained, let there be no deviation from that same. Brethren, unite together in imitating me, and observe attentively those who walk as ye see us walking : for many walk, of whom I told you often, and now tell you even weeping, as the enemies of the cross of Christ ; whose end is perdition, whose god is the belly, and whose glory is in their shame, who set their minds on earthly things. For our commonwealth is even now in heaven, from whence also we wait for the Lord Jesus Christ as Saviour, who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory, according to the working whereby He is able even to subject all things unto Himself.

[6.] Wherefore, my brethren beloved and longed for, my joy and crown, so stand fast in the Lord, my beloved. I exhort Euodia, and I exhort Syntyche, to be of the same mind in the Lord. Yea, I beseech thee also, true yokefellow, help these women, for they labored with me in the gospel with Clement also and the rest of my fellow-workers, whose names are in the book of life.

Rejoice in the Lord alway : again I will say, Rejoice. Let your gentleness be known unto all men. The Lord is at hand : in nothing be anxious, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God : and the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus.

Finally, brethren, whatsoever things are true, whatsoever things are nobly serious, whatsoever things are righteous, whatsoever things are pure, whatsoever things are lovely, whatsoever things are gracious, if there be any virtue and if there be any praise, take these things to heart : the things which ye both learned and received and heard and saw in me, these things do : and the God of peace shall be with you.

[7.] Now it was a great joy to me in the Lord that now at length ye have revived your thought for me ; ye did indeed take thought before, but ye lacked opportunity. Not that I speak on account of want : for I have learned, in whatsoever state I am, therein to be independent of external resources. I know how to be abased, and I know also how to abound : in everything and in all things have I learned the secret both to be filled and to be hungry, both to abound and to be in want : I can do all things in Him that strengtheneth me. Howbeit ye did well that ye had fellowship with my affliction. And ye yourselves

also know, my Philippians, that in the beginning of the gospel, when I departed from Macedonia, no church opened an account with me (not of debit and credit but) of giving and receiving, but ye only ; for even in Thessalonica ye sent once and again unto my need. Not that I seek for the gift, but I seek for the fruit that increaseth to your account. But I have all things and abound : I am filled by receiving from Epaphroditus the things that came from you, *an odor of a sweet smell*, a sacrifice acceptable, well-pleasing to God. And my God shall fill up every need of yours according to His riches in glory in Christ Jesus. Now unto our God and Father be the glory for ever and ever : Amen.

Salute every saint in Christ Jesus. The brethren who are with me salute you. All the saints salute you, especially they that are of Cæsar's household.

The grace of the Lord Jesus Christ be with your spirit.

THE EPISTLE TO PHILEMON.

[Philemon of Colossæ had been brought to the faith by St. Paul, probably during the Apostle's long ministry in Ephesus. Onesimus, a slave of Philemon, having done his master some injury, perhaps robbed him, had run away to escape punishment. Coming to Rome, it may be with the hope of avoiding notice amid the crowds of the great city, he had fallen in with his master's old friend, who instructed him in the Gospel and so brought about a complete transformation in his character. Tychicus, a bearer of letters from the Apostle to the churches of Colossæ, Laodicea, and the neighboring district, being about to go thither, St. Paul sends Onesimus back to his master pleading for him forgiveness and a welcome.]

PAUL, a prisoner of Christ Jesus, and Timothy our brother, to Philemon our beloved and fellow-worker and to Apphia our sister and to Archippus our fellow-soldier and to the church in thy house : Grace to you and peace from God our Father and the Lord Jesus Christ.

I thank my God always, making mention of thee in my prayers, for I hear of thy Love and Faith which thou hast toward the Lord Jesus and dost show toward all the saints, and my prayer is that the fellowship of others in thy faith may become effectual for Christ in the full knowledge of every good thing which is in us : for I had much joy and comfort in hearing of thy love, because the hearts of the saints have been refreshed through thee, brother. Wherefore, though I have all boldness in Christ to enjoin thee that which is befitting, yet in order to give free course to love I rather beseech, being such a one as Paul the aged and now a prisoner also of Christ

Jesus,—I beseech thee for my child, whom I have begotten in my bonds, Onesimus,* who was aforetime unprofitable to thee but now is profitable to thee and to me, whom I send back to thee in his own person, that is, my very heart : whom I would fain have kept with me, that in thy behalf he might minister unto me in the bonds into which the gospel hath brought me, but without thy consent I wished to do nothing, that thy goodness should not be as from necessity but from free will. For perhaps he was therefore parted from thee for a season that thou shouldest have him for ever, no longer as a slave but more than a slave, a brother beloved, specially to me, but how much rather to thee both in the flesh and in the Lord. If then thou countest me a partner, receive him as myself. But if he hath wronged thee at all or oweth thee aught, put that to mine account : I Paul write it with mine own hand, I will repay it : not to say unto thee how that thou owest to me even thine own self besides. Yea, brother, let me have “profit” from thee in the Lord : by a loving reception of Onesimus refresh my heart in Christ.

Having confidence in thine obedience I write unto thee, knowing that thou wilt do even beyond what I say. But at the same time prepare me also a lodging, for I hope that through your prayers I shall be granted unto you.

Epaphras, my fellow-prisoner in Christ Jesus, saluteth thee, and so do Mark, Aristarchus, Demas, Luke, my fellow-workers.

The grace of the Lord Jesus Christ be with your spirit.

* The name means Profitable.

THE EPISTLE TO THE COLOSSIANS.

[The Church at Colossæ was not founded by St. Paul. His labors at Ephesus appear to have left him no leisure for missionary enterprise in the district round about. Yet his influence and teaching were spread by some who came to Ephesus, the metropolis of that part of Western Asia. Epaphras of Colossæ seems to have been among those who thus carried home the spiritual treasure, and to have labored in Colossæ, Hierapolis, and Laodicea. Epaphras had now come to Rome and told the Apostle of the condition of the Churches in those cities, and of the new form of error that was springing up there, error which was all the more dangerous because the Colossian Christians were of a progressive spirit.]

Christ is the Only Way of Progress.

Greeting. Thanksgiving for the Progress of the Colossians since they received the Gospel in its genuineness. Prayer for their further Progress. Christ is the only Way of Progress : His Pre-eminence as the Head of the First Creation, the Universe of Nature, and as the Head of the New Moral Creation, the Church. Perfect Salvation they shall have if they hold fast by the Universal Gospel, the Gospel for All Men. **I. 1-23.**

PAUL an apostle of Christ Jesus through the will of God, and Timothy our brother, to the saints and believing brethren in Christ who are at Colossæ : Grace to you and peace from God our Father.

We give thanks to God the Father of our Lord Jesus Christ for you always in our prayers, having heard of your Faith in Christ Jesus and of the Love which ye have toward all the saints because of the Hope which is laid up for you in the heavens, whereof ye heard in time past in the word of the truth of the gospel which is come unto you, even as it is also in all the world bearing fruit and

increasing as it doth in you also, since the day ye heard and fully knew the grace of God in truth ; even as ye learned it of Epaphras our beloved fellow-servant, who is a faithful minister of Christ and faithful representative of us, who also declared unto us your love in the Spirit. For this cause we also, since the day we heard it, do not cease to pray and make request for you, that ye may be filled with the full knowledge of His will in all spiritual wisdom and understanding, to walk worthily of the Lord unto all pleasing by bearing fruit in every good work and increasing in the full knowledge of God, by becoming strengthened with all power according to the might of His glory in respect to all stedfastness and longsuffering with joy, by giving thanks unto the Father who made you meet to be partakers of the inheritance of the saints in light ; who delivered us out of the power of Darkness, and translated us into the kingdom of the Son of His love, in whom we have our redemption, the forgiveness of our sins : who is the Image of the invisible God, the Firstborn of all creation, for in Him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers ; all things have been created through Him, and for Him ; and HE IS before all things and in Him all things hold together, and He is the Head of the body, the church : who is the Beginning, the Firstborn from the dead, that in all things He might have the pre-eminence, for it was the good pleasure of the Father that in Him should all the Fulness dwell, and through Him to reconcile all things unto Himself, having made peace through the blood of His cross, through Him, I say, whether things upon the earth or things in the heavens : and you, being in time past estranged and

enemies in your mind in your evil works,—yet now hath He reconciled you in the body of His flesh through death,—to present you holy and without blemish and unprovable before Him, if so be that ye continue in the faith, grounded and stedfast and not moved away from the hope of the gospel which ye heard, which was preached in presence of every creature under heaven ; whereof I Paul was made a minister.

The Gospel for All Men.

The Apostle's Ministry of this Universal Gospel, his anxiety that all who receive it may be firmly rooted in it and may grow up from that root. The Fulness of God dwells in Christ and is fully communicated through Him. Legal Prohibitions and inferior Mediators are not necessary for those who with Christ have died to earthly Rules and risen to heavenly Principles. I. 24-34.

I now rejoice in my sufferings for your sake, and am filling up that which on my part is still lacking of fellowship of affliction with Christ in my flesh for His body's sake, which is the church, whereof I was made a minister according to the stewardship in the household of God which was given me for you Gentiles in order to fulfil the word of God, the secret counsel which hath been hid from all ages and generations,—but now hath it been manifested to His saints, to whom God was pleased to make known how great is the riches of the glory of this secret counsel as manifested among the Gentiles, which is Christ in you, the Hope of glory : whom we proclaim, admonishing every man and teaching every man in all wisdom, that we may present every man perfect in Christ ; whereunto I labor also, striving according to His working which worketh in me mightily. For I would have you know how greatly I strive for you and for them at Laodicea and for as many as have not seen my face in

the flesh, that their hearts may be comforted, they being knit together in love and brought unto all riches which come from the full assurance of understanding, that they may fully know the secret counsel of God, Christ, in whom are all *the treasures of wisdom* and knowledge *hidden*. This I say that no one may delude you with persuasiveness of speech. For though I am absent in the flesh, yet am I with you in the spirit, joying and beholding your order and the firmness of your faith in Christ.

As therefore ye received Christ Jesus the Lord, so walk in Him, rooted once for all and being from day to day built up in Him and being stablished by your faith even as ye were taught, abounding in it in thanksgiving. Take heed lest there shall be any one that maketh spoil of you through his philosophy and vain deceit after the tradition of men, after the rudiments of the world and not after Christ : for in Him dwelleth all the Fulness of the Godhead bodily, and in Him ye are made full, who is the Head of all principality and power, in whom ye were also circumcised with a circumcision not made with hands by the putting off of the body of the flesh, by the circumcision through Christ, in that ye have been buried with Him in baptism, wherein ye were also raised with Him through faith in the working of God who raised Him from the dead : and you, being dead through your trespasses and the uncircumcision of your flesh, you, I say, did He quicken into life together with Him : having forgiven us all our trespasses, having blotted out the bond written against us in ordinances which were opposed to us, and the bond itself He hath taken out of the way, nailing it to the cross : having despoiled the principalities and the powers He made a show of them boldly, triumphing over them on the

cross. Let no man therefore take you to task in eating and in drinking or in respect of a feast day or a new moon or a sabbath day, which are a shadow of the things to come, but the body is Christ's. Let no man rob you of your prize who delighteth in humility and worshipping of the angels, going into speculation about the things which he hath seen in visions, vainly puffed up by his fleshly mind, and not holding fast the Head, from whom all the body, being supplied and knit together through the joints and bands, increaseth with the increase of God.

If ye died with Christ from the rudiments of the world, why, as though living in the world, do ye allow commands to be laid upon you, Handle not, nor taste, nor touch, all which things are to perish with the using, after the *precepts and doctrines of men*? Which things have indeed a reputation for wisdom in self-imposed service and humility and severity to the body; but are not of any value as remedies against fulness of the flesh. If then ye were raised together with Christ, seek the things that are above, where Christ is, *scated on the right hand of God*: set your mind on the things that are above, not on the things that are upon the earth, for ye died, and your life is hid with Christ in God: when Christ, who is our Life, shall be manifested, then shall ye also with Him be manifested in glory.

The New Life of Man and Society.

The Vices that are to be put away once for all, the Graces that are to be put on. Duties of Wives and Husbands, Children and Parents, Slaves and Masters. 3. 5.-4. 1.

Kill then at one blow [not by regulated asceticisms, but by the power of this new life] your members which are upon the earth, fornication, uncleanness, passion, evil desire, and covetousness, for it is idolatry, for which

things' sake cometh the wrath of God : in the which ye also walked aforetime when ye lived in these things : but now put ye also away all these, anger, wrath, malice, railing, shameful speaking out of your mouth : lie not one to another : seeing that ye have put off the old man with his doings, and have put on the new man which is being renewed unto full knowledge *after the image of Him that created him*, where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman, but Christ is all and in all. Put on therefore as God's elect, holy and beloved, a heart of compassion, kindness, humility, gentleness, longsuffering, forbearing one another and forgiving each other, if any man have a complaint against any : even as the Lord forgave you, so also do ye : and above all these things put on love, which is the bond of perfectness. And let the peace of Christ rule in your hearts, to the which also ye were called in one body ; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom ; teaching and admonishing one another with psalms, hymns, spiritual songs in God's grace, singing in your hearts unto God : and whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him.

Wives, submit yourselves to your husbands, as is fitting in the Lord. Husbands, love your wives and be not bitter against them. Children, obey your parents in all things, for this is well-pleasing in the Lord. Fathers, provoke not your children, that they be not discouraged. Slaves, obey in all things them that are your masters according to the flesh, not with eyeservice, as men-pleasers, but in singleness of heart, fearing the Lord. Whatsoever ye do, work heartily, as for the Lord

and not for men, knowing that from the Lord ye shall receive the recompense of the inheritance : ye serve the Lord Christ : for he that doeth wrong shall receive again for the wrong that he hath done, and there is no respect of persons. Masters, render unto your slaves that which is just and equal, knowing that ye also have a Master in heaven.

Conclusion.

The Apostle asks for their Prayers, adds a word as to their Attitude towards the World which they are to help to win to God, and closes with personal Explanations and Salutations. 4. 2-18.

Continue stedfastly in prayer, watching therein with thanksgiving, at the same time praying for us also, that God may open unto us a door for the word, to speak the secret counsel of Christ, for which I am also in bonds ; that I may make it manifest, as I ought to speak. Walk in wisdom toward them that are without, buying up the opportunity. Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer each one.

All my affairs shall Tychicus make known unto you, the beloved brother and faithful minister and fellow-servant in the Lord, whom I send unto you for this very purpose, that ye may know our estate, and that he may comfort your hearts, together with Onesimus, the faithful and beloved brother, who is one of you : they shall make known unto you all things that are going on here.

Aristarchus my fellow-prisoner saluteth you, and Mark the cousin of Barnabas, (touching whom ye received commandments ; if he come unto you, receive him), and Jesus who is called Justus ; of those who are converts from Judaism these only are my fellow-workers for the kingdom of God, men that have been a comfort unto

me. Epaphras, who is one of you, a bondservant of Christ Jesus, saluteth you, always striving for you in his prayers, that ye may stand perfect and fully assured in all the will of God. For I bear him witness, that he hath much labor for you and for them in Laodicea and for them in Hierapolis. Luke the beloved physician and Demas salute you. Salute the brethren that are in Laodicea, and Nymphas and the church that is in her house. And when this epistle hath been read among you, cause that it be read also in the church of the Laodiceans, and that ye also read the epistle from Laodicea. And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

The salutation of me Paul with mine own hand. Remember my bonds. Grace be with you.

THE EPISTLE TO THE EPHESIANS.

[Ephesus, the capital and metropolis of Proconsular Asia, was in a position of still more commanding influence than Thessalonica or Corinth: its haven swarmed with vessels from all parts of the world, and numerous roads gave easy access to the interior continent. Here for three years, about A.D. 55-57, was the scene of St. Paul's successful labors, Acts xviii. 19-21, xix. 1-xx. 1, xx. 16-38, pp. 268-275. The Gospel was carried by those who heard him there into regions which he did not visit in person, so that throughout Western Asia churches were planted. Though the external evidence for the Pauline authorship is as strong as for any of his Epistles, there has been some question from early times as to the readers to whom this Epistle was originally addressed: (1) It is without the customary personal salutations, and speaks to its readers as if they were strangers who might desire some proof of his apostleship. (2) It addresses them as Gentiles, while we know there were Jews in the church at Ephesus. (3) In the opening salutation "at Ephesus" is omitted by the two earliest MSS., though inserted in one of them by a later hand, and the absence of the words was known to writers still earlier. (4) An "Epistle from Laodicea" was by St. Paul's directions (Col. iv. 16) to be read by the Colossians, and that Epistle appears to be lost. Different answers are offered by scholars for the problem presented by this Epistle to the Ephesians: (1) The Pauline authorship is questioned, without success. (2) Many uphold the original destination to the Ephesians exclusively. (3) Many suppose it to be a circular letter to the churches of Proconsular Asia, including Ephesus, either without any local address or with a blank space to be filled up with a local address for each of the several churches. (4) Some consider it to have been designed not for churches as such, but for Gentile Christians. (5) Some who hold one of the latter two views think it may be the missing "Epistle from Laodicea." However, "since it is highly probable that the Epistle would be communicated to the great mother Church first, and then sent on to the lesser churches around, there is sufficient justification both for the title 'To the Ephesians' and for the retention of 'at Ephesus' in peculiar type in the text itself." (Westcott and Hort.)]

First Part.—The Glory of Christ in the Unity of the Church as His Body. I. 1-3. 21.

- I. God's Eternal Purpose of Love to Unite all things in His Son, and to bring both Jews and Gentiles into One Family in Him.

2. The Hope to which God has called the Gentiles and the Power by which He is leading them to its Fulfilment—it is the Power by which He has raised Christ from the dead and exalted Him over all things as the Head of the Church, the Power by which He has raised Gentile Believers from death in sin into a New Life of Righteousness and united them with Christ in His Resurrection, Ascension, and Glory.
3. Gentile Believers are brought into Unity with God's chosen people, and Jews and Gentiles are to grow together into One Living Temple of God.
4. The Gospel entrusted to the Apostle to the Gentiles, that All Men are One Body in Christ. May they be enabled to know the full Scope of Christ's Love, and may the Glory be given to God in the Church and in Christ.

[I.] PAUL, an apostle of Christ Jesus through the will of God, to the saints who are [at Ephesus] and the faithful in Christ Jesus : Grace to you and peace from God our Father and the Lord Jesus Christ.

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly world in Christ, even as He chose us in Him before the foundation of the world, that we should be holy and without blemish before Him in love, in that He foreordained us for sonship through Jesus Christ unto Himself, according to the good pleasure of His will, to the praise of the glory of His grace which He freely bestowed on us in the Beloved, in whom we have our redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace which He made to abound toward us in all wisdom and insight by making known unto us the secret counsel of His will, according to His good pleasure which He purposed in Himself with a view to that arrangement of His by which the times of immaturity were to be ful-

filled, His good pleasure (that is) to gather again under One Head all things in Christ, the things in the heavens and the things upon the earth ; in Him, I say, in whom also we Jews were made His heritage, having been fore-ordained according to the purpose of Him who worketh all things after the counsel of His will, that we should be unto the praise of His glory, we Jews who have hoped for Christ before He came : in whom ye Gentiles also having heard the word of the truth, the gospel of your salvation, having also believed, ye were sealed with the promised Holy Spirit, which is an earnest of our inheritance, until the redemption of God's own possession, to the praise of His glory.

[2.] For this cause I also, having heard of the faith in the Lord Jesus which is among you and which ye shew toward all the saints, cease not to give thanks for you as I make mention of you in my prayers, that the God of our Lord Jesus Christ, the Father of glory, may give unto you a spirit of wisdom and revelation in the full knowledge of Him, the eyes of your heart being enlightened, that ye may know what is the hope to which He hath called you, what is the riches of the glory of His *inheritance in the saints*, and what is the exceeding greatness of His power to us-ward who believe according to that working of the strength of His might which He wrought in Christ when He raised Him from the dead, and *made Him to sit at His right hand* in the heavenly world far above all rule and authority and power and dominion and every Name that is named, not only in this world but also in that which is to come : and *He put all things in subjection under His feet*, and gave Him to be Head over all things to the church, which is His Body, the Fulness of Him that filleth the Universe with

all things. And you when ye were dead through your trespasses and sins, wherein aforetime ye walked according to the course of this world, according to the prince of the power of the air, of the spirit that now worketh in the sons of disobedience : among whom we also all once lived in the lusts of our flesh, doing the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest :—but God, being rich in mercy, because of His great love wherewith He loved us, even when we were dead through our trespasses, made us alive together with Christ (by grace have ye been saved), and raised us up with Him and made us to sit with Him in the heavenly world in Christ Jesus, that in the ages to come He might shew the exceeding riches of His grace in kindness toward us in Christ Jesus. For by grace have ye been saved through faith : and that not from yourselves, the gift is God's : not from works, that no man should glory. For His workmanship are we, created in Christ Jesus for good works which God afore prepared that we should walk in them.

[3.] Wherefore remember that aforetime ye, the Gentiles in the flesh, who are called Uncircumcision by the so-called Circumcision made in the flesh by hands,—that ye were at that time separate from Christ, shut out from the commonwealth of Israel and strangers from the covenants of the promise, having no hope and without God in the world. But now in Christ Jesus ye that once were *far off* are made *nigh* by the blood of Christ. For He is our *peace*, who made both Jew and Gentile one and brake down the middle wall of partition, and abolished in His flesh the enmity, the law containing commandments in the form of decrees, that He might create in Himself of the twain one new man, so making peace, and might

reconcile them both in one body unto God through the cross, having slain the enmity thereon : and He came and *preached peace to you that were far off and peace to them that were nigh* : for through Him we have our access, both Jews and Gentiles, in one Spirit unto the Father. So then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints and members of the household of God, being built upon the foundation of the apostles and prophets, Christ Jesus Himself being the *Chief Corner Stone*, in whom each several building is closely joined together and groweth into a holy temple in the Lord, in whom ye also are builded together for a habitation where God dwelleth in Spirit.

[4.] For this cause I Paul, the prisoner of Christ Jesus in behalf of you Gentiles,—if so be that ye have heard of the dispensation of the grace of God which was given me to you-ward, how that by revelation was made known unto me the secret counsel [of God as to the calling of the Gentiles,] as I have written above in few words, whereby, when ye read, ye can perceive my understanding in the secret counsel of God in Christ, which in other generations was not made known unto the sons of men as it hath now been revealed unto His holy apostles and prophets in the Spirit, namely, that the Gentiles are fellow-heirs and fellow-members of the body and fellow-partakers of the promise in Christ Jesus through the gospel, whereof I was made a minister by the gift of the grace of God which was given me by the working of His power—unto me who am less than the least of all saints was this grace given—to preach unto the Gentiles the unsearchable riches of Christ, and to bring to light what is the dispensation by which He carried out the secret counsel which from all ages hath been hid in God

who created all things, to the intent that now unto the principalities and the powers in the heavenly world might be made known through the church the manifold wisdom of God, according to the eternal purpose which He fulfilled in Christ Jesus our Lord, in whom we have our boldness and access in confidence through our faith in Him. Wherefore I ask that I may not lose courage in my tribulation for you, which is your glory. For this cause I bow my knees unto the Father, from whom every family in heaven and on earth hath the name [family, patria, because God is its Father], that He would grant you according to the riches of His glory that ye may be strengthened with power through His Spirit in the inward man, that Christ through faith may dwell in your hearts in love : ye being rooted and grounded, so that ye may be strong to comprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled up to the whole fulness of God.

Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be the glory in the church and in Christ Jesus unto all generations for ever and ever : Amen.

Second Part.—Gentile Believers must help to make the Unity of the Church a Reality. 4. 1-6. 24.

1. By a Life worthy of their Calling, using the Diverse Gifts bestowed on Each for the Good of the Whole Body.
2. By laying aside their Old Gentile Life.
3. By a Life of Moral Duty free from the Sins that are corrupting and dividing Gentile Society.
4. By a Life of Love in those natural Relationships in which God has placed them.
5. By a Warfare against the Spiritual Powers of Evil that seek to drive them from the Position which God has given them.

[1.] I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and gentleness, with long-suffering, forbearing one another in love, giving diligence to keep the unity of the Spirit in the bond of peace : one body and one Spirit, even as also ye were called in one hope of your calling : one Lord, one faith, one baptism : one God and Father of all, who is over all, and through all, and in all. But unto each one of us was the grace given according to the measure of the gift of Christ. Wherefore it saith,

*When He ascended on high He led captivity captive,
And gave gifts unto men.*

Now this *He ascended* what is it but that He also descended into the lower parts, that is, to the earth ? He that descended is the Same also that ascended far above all the heavens, that He might fill all things. And He *gave* some to be apostles ; and some, prophets ; and some, evangelists ; and some, pastors and teachers ; with a view to the perfect equipment of the saints for the work of ministering, for the building up of the body of Christ, till we all attain unto the Unity of the faith and of the full knowledge of the Son of God, unto fullgrown manhood, unto the measure of the stature of the fulness of Christ, so that we may be no longer children, tossed to and fro and carried about with every wind of doctrine by the sleight of men in craftiness according to the wiles of error, but speaking the truth in love may grow up in all things into Him, who is the Head, Christ, from whom all the body closely joined together and knit together through every connection with the supply, according as each several part in due measure fulfilleth its work, maketh the growth of the body unto the building up of itself in love.

[2.] This I say therefore and solemnly beseech in the

Lord, that ye no longer walk as the Gentiles also walk in the vanity of their mind, being darkened in their understanding, shut out from the life of God, because of the ignorance that is in them, because of the hardening of their heart, who being past feeling gave themselves up to lasciviousness to make a business of all uncleanness with greediness. But ye did not so learn Christ, if indeed it was He that ye heard and in Him that ye were taught, even as truth is in Jesus, that ye put away, as concerning your former manner of life, the old man, which groweth worse and worse through the lusts excited by deceit, and that ye be renewed in the spirit of your mind, and put on the new man, which in the image of God hath been created in righteousness and holiness of truth.

[3.] Wherefore putting away falsehood *speake ye truth each one with his neighbor* : for we are members one of another. *Be ye angry and sin not* : let not the sun go down upon your wrath, neither give place to the devil. Let him that stole steal no more, but rather let him labor, working with his hands the thing that is good, that he may have whereof to give to him that hath need. Let no corrupt speech proceed out of your mouth, but such as is good for edification, of which there is now special need, that it may give grace to them that hear. And grieve not the Holy Spirit of God, in whom ye were sealed until the day of redemption. Let all bitterness and wrath and anger and clamor and railing be put away from you with all malice. And be ye kind one to another, tender-hearted, forgiving each other even as God also in Christ forgave you. Be ye therefore imitators of God, as beloved children ; and walk in love, even as Christ also loved you and gave Himself up for you as *an*

offering and a sacrifice to God for an odor of a sweet smell.

But fornication and all uncleanness or covetousness, let it not even be named among you, as becometh saints; and filthiness and foolish talking or worldly versatility, which are not befitting, but rather giving of thanks. For this ye know of a surety, that no fornicator nor unclean person nor covetous man, that is to say, no idolator, hath any inheritance in the kingdom of Christ and God.

Let no man deceive you with empty words, for because of these things cometh the wrath of God upon the sons of disobedience. Be not therefore partakers with them: for ye were once darkness, but are now light in the Lord: walk as children of light, for the fruit of the light is in all goodness and righteousness and truth, discerning what is well-pleasing unto the Lord: and have no fellowship with the unfruitful works of darkness, but rather even expose them; for the things which are done by them in secret it is a shame even to speak of: but all things when they are exposed are illumined by the light, for where anything is illumined, there is light. Wherefore it saith,

Wake up, thou who sleepest,

And rise up from the dead,

And the Christ shall shine upon thee.

Look therefore carefully how ye walk, not as unwise, but as wise, buying up the opportunity, because the days are evil. Wherefore be ye not foolish, but understand what the will of the Lord is: and *be not drunken with wine*, wherein is self-abandonment, but be filled with the Spirit, speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord, giving thanks always for all things in the name of our Lord Jesus Christ to the God

and Father, submitting yourselves one to another in the fear of Christ.

[4.] Wives, submit yourselves unto your own husbands as unto the Lord, for the husband is the head of the wife as Christ also is the Head of the church, being Himself the Saviour of the body. But as the Church is subject to Christ, so let the wives also be to their husbands in everything. Husbands, love your wives, even as Christ also loved the church and gave Himself up for it, that He might sanctify it after He had cleansed it by the washing of water with the word, that He might present the church to Himself a glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish. Even so ought husbands also to love their own wives as their own bodies : he that loveth his own wife loveth himself, for no man ever hated his own flesh, but nourisheth and cherisheth it, even as Christ also the church, because we are members of His body. *For this cause shall a man leave his father and mother and shall cleave to his wife, and the twain shall become one flesh.* This symbol is a great one, but I interpret it as referring to Christ and to the church. Nevertheless do ye also severally love each one his own wife even as himself ; and let the wife see that she fear her husband. Children, obey your parents in the Lord, for this is right : *honor thy father and mother*, which is the first commandment with promise, *that it may be well with thee and thou mayest live long on the earth.* And, ye fathers, provoke not your children to wrath, but nurture them in the *discipline and admonition of the Lord.* Slaves, be obedient unto them that according to the flesh are your masters with fear and trembling in singleness of your heart as unto Christ ; not in the way of

eyeservice as men-pleasers, but as slaves of Christ doing the will of God, from the heart with good will doing service, as unto the the Lord and not unto men ; knowing that whatsoever good thing each one shall have done, the same shall he receive again from the Lord, whether he be slave or free. And, ye masters, do the same things unto them, forbearing the threatening, knowing that both their Master and yours is in heaven, and there is no respect of persons with Him.

[5.] Finally, be strong in the Lord and in the strength of His might. Put on the whole armor of God that ye may be able to stand against the wiles of the devil : because our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly world. Wherefore take up the whole armor of God, that ye may be able to withstand in the evil day and, having gone through every struggle of the fight, to stand. Stand therefore having *girded your loins with truth*, and *having put on the breast-plate of righteousness*, and having shod your *feet with the preparedness given by the gospel of peace*, withal taking up the shield of faith, wherewith ye shall be able to quench all the fiery darts of the evil one : and take *the helmet of salvation*, and *the sword of the Spirit*, which is *the word of God* ; with all prayer and supplication, praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints, and on my behalf, that utterance may be given unto me as often as I open my mouth, to make known with boldness the secret counsel of God revealed in the gospel, for which I am an ambassador in a coupling-chain, that in it I may speak boldly as I ought to speak.

But that ye also may know my affairs, what I am doing, Tychicus, the beloved brother and faithful minister in the Lord, shall make known to you all things ; whom I send unto you for this very purpose that ye may know our state and that he may comfort your hearts.

Peace be to the brethren and love with faith from God the Father and the Lord Jesus Christ. Grace be with all them that love our Lord Jesus Christ with imperishable love.

EPISTLES OF PAUL.

THE FOURTH GROUP.

- I.—THE FIRST TO TIMOTHY.
- II.—TO TITUS.
- III.—THE SECOND TO TIMOTHY.

A great variety of opinion prevails as to the Epistles of this Group. Notwithstanding the fact that their Pauline authorship has as abundant attestation as could be expected, it is questioned wholly or in part by some scholars of great authority, because of the difficulty of finding a place for them in the life of the Apostle, because of the doctrinal and ecclesiastical situation they disclose, and because of their style and vocabulary. Of those who accept their Pauline authorship, some assign them to a date before A.D. 64, on the ground that only one imprisonment of the Apostle is known to us—that recorded in the Acts, placing I Timothy and Titus before II Corinthians, and II Timothy before Philippians. Others see in these Epistles evidence that St. Paul was released, about A.D. 63, from what must then be called his First Imprisonment in Rome, and resumed his Apostolic labors, and was, after a time, imprisoned at Rome again ; but they do not agree as to whether his missionary work during the interval between the two imprisonments was wholly in the East or partly also in the West as far as Spain. Accepting these Epistles as genuine, it seems that St. Paul, released from his first imprisonment, went Eastward, as he had purposed, to Ephesus, Colossæ, and the churches in that region, stopping on the way in Crete and leaving Titus there with a charge to consolidate the churches of Crete in their organization. Leaving Timothy at Ephesus with a similar charge, he probably passed on by way of Troas into Macedonia, whence he wrote the First Epistle to Timothy ; and also that to Titus, in which he invites Titus to join him at Nicopolis, where he was intending to winter : whether this was the Nicopolis in Thrace near the borders of Macedonia, or the Nicopolis in Epirus, does not appear. That after thus passing the winter he returned to Asia Minor, and that he also went Westward to Spain, are possible but uncertain. Either in the East or the West he was again arrested and taken to Rome, where his Second Epistle to Timothy was written, shortly before his martyrdom, somewhere between A.D. 65 and 67.

THE FIRST EPISTLE TO TIMOTHY.

[No other of St. Paul's assistants in the Apostleship stood in such close relations to him as Timothy. We first meet him in Acts xvi. 1-3 (pp. 260, 261) about A.D. 51. He is then already a disciple, and probably had been brought to the faith with his mother Eunice and his grandmother Lois during the Apostle's previous visit to Lystra, several years before (Acts xiv., 6-22, pp. 255, 256). How carefully those good women had trained their boy the Apostle testifies (II Timothy i., 5; iii., 14, 15). Thenceforth he was to the childless Apostle as a son, and became well known as one who "as a son with a father, slaved with the Apostle in furtherance of the Gospel" (Phil. ii., 22, p. 432). He was associated with the Apostle in the superscription of five Epistles, I, II Thessalonians, II Corinthians, Philippians, Colossians. During most of St. Paul's journeys Timothy was with him. He helped to comfort the Apostle's first imprisonment, and was earnestly desired to join him in his second imprisonment when the end was drawing near. Of blameless character, he yet appears to have been unable to outgrow his youthful timidity, to have been wanting in firmness and courage, reluctant to be left alone in a position of responsibility, as though he felt himself ill-fitted for leadership and conflict. Timothy had been left in charge at Ephesus during the Apostle's absence, and the object of the Epistle seems to have been to strengthen him for his duty in a position which he felt to be one of great difficulty.]

First Part.—Instructions and Encouragements as to the charge already entrusted to him.—I. 1-3. 13.

1. The Gospel must be kept pure. This charge the Apostle had already given him. The Gospel, which the Apostle teaches, and which he has been taught by deep experience, will not admit of any admixture. The sad end of some shews how earnestly Timothy must war against error.
2. The Worship and Ministry of the Church must be kept in due Order. Prayers for All Men. The Behavior of Men and Women in the assemblies for worship. Special care must be exercised in the appointment of Bishops and Deacons as to the Moral Qualities required.

PAUL, an apostle of Christ Jesus according to the commandment of God our Saviour and Christ Jesus our Hope, unto Timothy my very own child in faith : Grace, mercy, peace from God the Father and Christ Jesus our Lord.

[1.] As I exhorted thee to tarry at Ephesus, when I was going into Macedonia, that thou mightest charge certain men not to teach false doctrine nor yet to give heed to fables and endless genealogies such as cause questionings rather than a knowledge of the dispensation of God which is in faith,—but the end of the charge is love out of a pure heart and a good conscience and faith unfeigned, from which things some having swerved have turned aside unto vain talking, desiring to be teachers of the law, though they understand neither what they say nor whereof they confidently affirm. But we know that the law is good if a man use it lawfully, as knowing this, that law is not made for a righteous man, but for the lawless and unruly, for the ungodly and sinners, for the unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for fornicators, for abusers of themselves with men, for men-stealers, for liars, for false swearers, and if there be any other thing contrary to the sound doctrine, according to the gospel of the glory of the blessed God, which was committed to my trust.

I thank Him that enabled me, Christ Jesus our Lord, for that He counted me trustworthy, appointing me to His service, though I was before a blasphemer and a persecutor and insolent : howbeit I obtained mercy, because I did it ignorantly in unbelief, and the grace of our Lord abounded exceedingly with faith and love which is in Christ Jesus. Faithful is the saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners ; of whom I am chief ; howbeit for

this end I obtained mercy, that in me as chief might Jesus Christ shew forth all His longsuffering, for an example for those who should hereafter believe on Him unto eternal life. Now unto the King eternal, the incorruptible, invisible, only God, be honor and glory for ever and ever : Amen.

This charge I commit unto thee, my child Timothy, according to the former prophecies concerning thee, that in them thou mayest war the good warfare, holding faith and a good conscience, which some having thrust from them made shipwreck concerning faith : of whom is Hymenæus and Alexander, whom I delivered unto Satan, that they might be taught not to blaspheme

[2.] I exhort therefore first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men, for kings and all that are in high place, that we may lead a tranquil and quiet life in all godliness and noble seriousness. This is good and acceptable in the sight of God our Saviour, who would have all men to be saved and come to the full knowledge of the truth. For there is one God, one Mediator also between God and men, Himself man, Christ Jesus, who gave Himself a ransom for all, the testimony to be borne in its own times : for which testimony I was appointed a herald and an apostle (I speak the truth, I lie not), a teacher of the Gentiles in faith and truth.

I enjoin therefore that the men pray in every place, lifting up holy hands without wrath and hesitations. In like manner, that women adorn themselves in modest apparel, with shamefastness and sobriety, not with braided hair and gold or pearls or costly raiment, but that which becometh women professing godliness, through good works. Let a woman learn in quietness with all obedience : but I permit not a woman to teach,

nor to have dominion over her husband, but to be in quietness. For Adam was first formed, then Eve: and Adam was not beguiled, but the woman being beguiled fell into transgression. But she shall be saved through childbearing, if they continue in faith and love and sanctification with sobriety. Faithful is the saying.

If a man seeketh the office of a bishop, he desireth a good work. The bishop therefore must be without reproach, the husband of one wife, temperate, soberminded, orderly, given to hospitality, apt to teach, not given to wine, not ready with a blow, but gentle, not contentious, no lover of money, one that ruleth well his own house, having his children in obedience with all noble seriousness; (but if a man knoweth not how to rule his own house, how shall he take care of the church of God?) not a novice, lest being puffed up he fall into the condemnation of the devil. Moreover he must have good testimony from them that are without, lest he fall into reproach and the snare of the devil. Deacons in like manner must be nobly serious, not doubletongued, not given to much wine, not greedy of filthy lucre, holding the mystery of the faith in a pure conscience. And let these also first be proved, then let them serve as deacons if they be blameless. Their wives in like manner must be nobly serious, not slanderers, temperate, faithful in all things. Let deacons be husbands of one wife, ruling their children and their own houses well; for they that have served well as deacons gain to themselves a good standing and great boldness in the faith which is in Christ Jesus.

Second Part.—Instructions as to Timothy's Ministry in case of the Apostle's return being delayed. 3. 14-6. 21.

1. His Ministry to the Church as a whole. The High Calling of the Church—A False Asceticism is threatening the Church in the dis-

charge of this Calling. Timothy himself must guard against this error. He must not allow natural Timidity to quench the gift he has received for the Ministry.

2. Detailed counsel as to his Ministry to different classes in the Church.
3. How to deal with the prevailing errors.

[1.] These things write I unto thee, hoping to come unto thee shortly, but if I tarry long, that thou mayest know how men ought to behave themselves in the house of God, which is the church of the living God, the pillar and ground of the truth : and without controversy great is the mystery of godliness :

He who was manifested in the flesh,
Justified in the spirit,
Revealed to angels,
Preached among Gentiles,
Believed on in the world,
Received up into glory.

But the Spirit saith expressly that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons through the hypocrisy of men that speak lies, branded in their own conscience as with a hot iron, forbidding to marry, and commanding to abstain from meats which God created to be received with thanksgiving by them that believe and know the truth. For every creature of God is good, and nothing is to be rejected if it be received with thanksgiving, for it is sanctified through the word of God and prayer. If thou put the brethren in mind of these things, thou shalt be a good minister of Christ Jesus, nourished in the words of the faith and of the good doctrine which thou hast closely followed until now, but refuse profane and old wives' fables. And exercise thyself as an athlete unto godliness ; for bodily exercise is profitable for

little, but godliness is profitable for all things, having promise of the life which now is and of that which is to come. Faithful is the saying and worthy of all acceptance, for looking to this end we labor and strive, because we have our hope set on the living God, who is the Saviour of all men, specially of them that believe. These things command and teach. Let no man despise thy youth, but be thou an ensample to them that believe, in word, in manner of life, in love, in faith, in purity. Till I come, give heed to reading aloud in the congregation with comment, to exhortation, to teaching. Neglect not the gift that is in thee, which was given thee by prophecy with the laying on of the hands of the presbytery. Be diligent in these things, give thyself wholly to them, that thy progress may be manifest unto all : take heed to thyself and to thy teaching : continue in these things ; for in doing this thou shalt save both thyself and them that hear thee.

[2.] Rebuke not an elderly man, but exhort him as a father, the younger men as brethren, the elder women as mothers, the younger as sisters in all purity. Honor widows that are widows indeed. But if any widow hath children or grandchildren, let them learn first to shew piety towards their own family and to requite their parents, for this is acceptable in the sight of God. Now she that is a widow indeed and desolate hath her hope set on God and continueth in supplications and prayers night and day : but she that giveth herself to pleasure is dead while she liveth. These things also command, that they may be without reproach : but if any provideth not for his own and specially his own household he hath denied the faith and is worse than an unbeliever. Let none be enrolled as a widow under threescore years old, having

been the wife of one man, well reported of for good works, if she hath brought up children, if she hath used hospitality to strangers, if she hath washed the saints' feet, if she hath relieved the afflicted, if she hath diligently followed every good work. But younger widows refuse: for when they have waxed wanton against Christ, they desire to marry, having condemnation, because they have broken their first pledge: and at the same time they learn also to be idle, going about from house to house, and not only idle but tattlers also and busybodies, speaking things which they ought not. I enjoin therefore that the younger widows marry, bear children, rule the household, give none occasion to the adversary for reviling: for already some are turned aside after Satan. If any woman that believeth hath widows, let her relieve them, and let not the church be burdened, that it may relieve them that are widows indeed. Let the elders that rule well be counted worthy of double honor, especially those who labor in the word and in teaching: for the scripture saith, *Thou shalt not muzzle the ox when he treadeth out the corn*: and, The laborer is worthy of his hire. Against an elder receive not an accusation, except *at the mouth of two or three witnesses*: but them that sin reprove in the sight of all, that the rest also may be in fear. I solemnly charge thee in the sight of God and Christ Jesus and the elect angels, that thou observe these things without prejudice, doing nothing by partiality. Lay hands hastily on no man, neither be partaker of other men's sins: keep thyself pure. Be no longer a drinker of water, but use a little wine for thy stomach's sake and thine often infirmities. Some men's sins are evident, going before unto judgment, and some men also they follow after: in like manner also there

are good works that are evident, and such as are otherwise cannot be hid. Let as many as are slaves under the yoke count their own masters worthy of all honor, that the name of God and the doctrine be not blasphemed. And they that have believing masters, let them not despise them, because they are brethren ; but let them serve them the rather, because they that partake of the benefit are believing and beloved.

[3.] These things teach and exhort. If any man teacheth false doctrine and consenteth not to sound words, the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is puffed up, knowing nothing, but sick about questionings and disputes of words, whereof cometh envy, strife, railings, evil surmisings, wranglings of men corrupted in mind and bereft of the truth, supposing that godliness is a way of gain. But godliness with independence of external resources is a way of great gain : for we brought nothing into the world, for neither can we carry anything out : but having food and covering we shall be therewith content. But they that desire to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition : for the love of money is a root of all kinds of evil, which some reaching after have been led astray from the faith and have pierced themselves through with many sorrows. But thou, O man of God, flee these things ; and follow after righteousness, godliness, faith, love, stedfastness, gentleness. Fight the good fight of the faith, lay hold on the life eternal, whereunto thou wast called, and didst confess the good confession in the sight of many witnesses. I charge thee in the sight of God who giveth life to all things, and of Christ Jesus who before Pontius

Pilate witnessed the good confession, that thou keep the commandment, without spot, without reproach, until the appearing of our Lord Jesus Christ, which in His own times He shall shew, who is the blessed and only Potentate, the King of kings and Lord of lords, who only hath immortality, dwelling in light unapproachable, whom no man hath seen nor can see : to whom be honor and power eternal : Amen.

Charge them that are rich in this present world that they be not highminded nor have their hope set on the uncertainty of riches, but on God who giveth us richly all things to enjoy ; that they do good, that they be rich in good works, that they be ready to distribute, ready to share with others, laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life which is life indeed. O Timothy, guard that which is committed unto thee, turning away from the profane babblings and Antitheses of the Knowledge which is falsely so called, which some professing have erred concerning the faith.

Grace be with you.

THE EPISTLE TO TITUS.

[Titus, a Gentile, it may be a Cretan, was brought to the faith by St. Paul. He was at Antioch with the Apostle about A.D. 51, where there was a controversy as to whether he should be circumcised. He was probably taken by the Apostle to the Conference at Jerusalem (Acts xv. p. 257) as a representative of the Gentile converts. He may have been with St. Paul during the Second Missionary Journey, going with him to Galatia, where afterwards he was evidently well known. From Ephesus, some years later, he was sent by St. Paul three times to Corinth, during the troubles in that Church, in circumstances which shew that a deep confidence was reposed in him, and with a result which proves his brilliant ability and strength of character. It is not too much to suppose that he was with the Apostle when not on the Apostle's errands; and when, somewhat later than this Epistle, we hear of him as in Dalmatia (II Tim. iv. 10), his previous record entitles him to be thought of as there on a commission which had been given to him by the friend whom he so faithfully served in the Gospel. Shortly before this Epistle was written he had been left in Crete to regulate the affairs of the churches there. Zenas and Apollos were now going that way, and by them the Apostle sends a letter enforcing the charges he had already given with new reasons, and adding further instructions. He speaks of (1) The Organization of the Church on account of the prevailing errors. (2) How Titus is to minister to the different classes in the Church. (3) How the Grace Offered to all ought to Sanctify all. (4) How Titus must conduct himself so as to Commend this Grace to all. (5) Personal explanations and salutations.]

PAUL, a bondservant of God, and an apostle of Jesus Christ for the faith of God's elect and the full knowledge of the truth which is according to godliness, based on the hope of eternal life, which God who cannot lie promised before times eternal, but in His own seasons manifested, His word in the message wherewith I was intrusted according to the commandment of God our Saviour; to Titus my very own child after a common faith: Grace and peace from God the Father and Christ Jesus our Saviour.

[1.] For this cause left I thee in Crete that thou shouldest set in order the things that were wanting, and appoint elders in every city, as I gave thee charge, if any man is blameless, the husband of one wife, having children that believe, who are not accused of self-abandonment or unruly. For the bishop must be blameless as God's steward, not selfwilled, not soon angry, not given to wine, not ready with a blow, not greedy of filthy lucre, but given to hospitality, a lover of good, soberminded, just, holy, temperate, holding to the faithful word which is according to the teaching, that he may be able both to exhort in the sound doctrine and to confute the gainsayers. For there are many unruly men, vain talkers and deceivers, specially the converts from Judaism, whose mouths must be stopped, men who overthrow whole families by teaching things which they ought not for filthy lucre's sake. One of themselves, a prophet of their own, said,

Cretans are alway liars, evil wild beasts, lazy gluttons.

This testimony is true. For which cause confute them sharply, that they may be sound in the faith, not giving heed to Jewish fables and commandments of men who turn away from the truth. To the pure all things are pure: but to them that are defiled and unbelieving nothing is pure, but both their mind and their conscience are defiled. They profess that they know God, but by their works they deny Him, being abominable and disobedient and unto every good work reprobate.

[2.] But speak thou the things which befit the sound doctrine: that aged men be temperate, nobly serious, soberminded, sound in faith, in love, in stedfastness: that aged women likewise be reverent in demeanor, not slanderers nor enslaved to much wine, teachers of that

which is good, that they may train the young women to love their husbands, to love their children, to be sober-minded, chaste, workers at home, kind, submitting themselves to their own husbands, that the word of God be not blasphemed : the younger men likewise exhort to be sober-minded : in all things shewing thyself an ensample of good works, in thy doctrine shewing uncorruptness, noble seriousness, sound speech that cannot be condemned, that he that is of the contrary part may be ashamed, having no evil thing to say of us. Exhort slaves to submit themselves to their own masters in all things, to be well-pleasing, not contradicting, not purloining, but shewing all good fidelity, that they may adorn the doctrine of God our Saviour in all things.

[3.] For the grace of God hath appeared, bringing salvation to all men, instructing us, that denying ungodliness and worldly lusts we should live soberly and righteously and godly in this present world, looking for the blessed hope and appearing of the glory of our great God and Saviour Jesus Christ, who gave Himself for us that He might redeem us from all iniquity and *purify unto Himself a people for His own possession*, zealous of good works.

[4.] These things speak and exhort and reprove with all authority : let no man despise thee. Put them in mind to submit themselves to be obedient to rulers, to authorities, to be ready unto every good work, to speak evil of no man, not to be contentious, to be gentle, shewing all meekness toward all men. For we also were aforetime foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, hating one another. But when the kindness of God our Saviour and His love toward man appeared, not as the result of works which we ourselves had done in our own

righteousness, but according to His mercy He saved us through the laver of regeneration and renewal by the Holy Spirit, which He poured out upon us richly through Jesus Christ our Saviour, that being justified by His grace we might be made heirs according to hope of eternal life. Faithful is the saying, and concerning these things I will that thou affirm confidently, in order that they who have believed God may be careful to maintain good works. These things are good and profitable unto men : but shun foolish questionings and genealogies and strifes and fightings about the law, for they are unprofitable and vain. A factious man after a first and second admonition refuse, knowing that such a one is perverted and sinneth, being self-condemned.

[5.] When I shall send Artemas unto thee, or Tychicus, make haste to come unto me to Nicopolis, for there I have determined to winter. Set forward Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them. And let our people also learn to maintain good works for necessary wants, that they be not unfruitful.

All that are with me salute thee. Salute them that love us in faith.

Grace be with you all.

THE SECOND EPISTLE TO TIMOTHY.

[The last Epistle of St. Paul that has come down to us, written under the shadow of approaching death, yet radiant with immortal hope. Timothy is in deep despondency at Ephesus. The Apostle writes to him of (1) Timothy's duty under trial. He must not allow his gift to lie idle any longer nor be daunted by the sufferings which the service of Christ may bring on him. (2) He must remember that while the service of Christ is not free from suffering it is the service of One who is faithful and strong to save. He must contend for the faith firmly and stedfastly, and must place faithful teachers at his side. (3) Moral corruption may invade the Church. Timothy must remember his friend's constancy under suffering, and hold fast to the course he had taken at his conversion ; must faithfully carry his ministry through to the end. (4) The Apostle's joy as his own ministry draws towards its close in martyrdom. His desire to see Timothy before the end. The situation at Rome. Salutations.]

PAUL, an apostle of Christ Jesus by the will of God according to the promise of the life which is in Christ Jesus, to Timothy my beloved child : Grace, mercy, peace, from God the Father and Christ Jesus our Lord.

[1.] I thank God, whom I serve from my forefathers in a pure conscience, as my remembrance of thee in my supplications is unceasing, night and day longing to see thee, remembering thy tears, that I may be filled with joy,—I thank God since I have been reminded of the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois and thy mother Eunice, and, I am persuaded, in thee also. For the which cause I put thee in remembrance that thou stir into flame again the gift of God which is in thee through the laying on of my hands : for God gave us not a spirit of cowardice, but of power

and love and discipline. Be not ashamed therefore of the testimony of our Lord nor of me His prisoner, but suffer hardship with me for the gospel according to the power of God, who saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before times eternal, but hath now been manifested by the appearing of our Saviour Christ Jesus, who abolished death and brought life and immortality to light through the gospel, whereunto I was appointed a herald and an apostle and a teacher. For the which cause I suffer also these things, yet I am not ashamed, for I know Him whom I have believed, and I am persuaded that He is able to guard that which He hath committed unto me against that day. Hold the pattern of sound words which thou hast heard from me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee guard through the Holy Spirit who dwelleth in us.

This thou knowest, that all that are in Asia turned away from me, of whom are Phygelus and Hermogenes. The Lord grant mercy unto the house of Onesiphorus, for he oft refreshed me, and was not ashamed of my coupling-chain : but when he was in Rome he sought me diligently and found me (the Lord grant unto him to find mercy of the Lord in that day) ; and in how many things he ministered at Ephesus, thou knowest very well.

[2.] Thou therefore, my child, be strengthened in the grace that is in Christ Jesus, and the things which thou hast heard from me among many witnesses, the same commit thou to trustworthy men, who shall be able to teach others also. Suffer hardship with me as a good soldier of Christ Jesus. No soldier on service entangleth

himself in the affairs of this life, that he may please him who enrolled him as a soldier : and if also a man contend in the games, he is not crowned, except he have contended lawfully : the husbandman that laboreth must be the first to partake of the fruits. Consider what I say ; for the Lord shall give thee understanding in all things. Remember Jesus Christ risen from the dead, of the seed of David, according to my gospel : wherein I suffer hardship unto bonds, as a malefactor. But the word of God is not bound : therefore I endure all things for the elect's sake, that they also may obtain the salvation which is in Christ Jesus with eternal glory. Faithful is the saying : For if we died with Him, we shall also live with Him : if we endure, we shall also reign with Him : if we deny Him, He also will deny us : if we are faithless, He abideth faithful, for He cannot deny Himself. Of these things put them in remembrance, solemnly charging them in the sight of God, that they strive not about words, to no profit, to the subverting of them that hear. Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth. But shun profane babblings : for they will proceed further in ungodliness, and their word will spread as doth a gangrene : of whom is Hymenæus and Philetus, men who concerning the truth have erred, saying that the resurrection is past already, and overthrow the faith of some. Howbeit the firm foundation of God standeth, having this inscription, *The Lord knoweth them that are His* ; and, Let every one that nameth the name of the Lord depart from unrighteousness. Now in a great house there are not only vessels of gold and of silver, but also of wood and of earth, and some unto honor, and some unto dishonor : if a man therefore

purge himself from these, he shall be a vessel unto honor, sanctified, meet for the master's use, prepared unto every good work. But flee youthful lusts, and follow after righteousness, faith, love, peace with them that call on the Lord out of a pure heart. But foolish and ignorant questionings refuse, knowing that they gender strifes : and the Lord's bondservant must not strive, but be friendly towards all, apt to teach, forbearing, in gentleness correcting them that oppose themselves, if peradventure God may give them repentance unto the full knowledge of the truth, and they may recover themselves out of the snare of the devil, having been taken captive by him unto his will.

[3.] But know this, that in the last days grievous times shall come : for men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God, holding a form of godliness but having denied the power thereof : from these also turn away. For of these are they that creep into houses and take captive silly women laden with sins, led away by divers lusts, ever learning and never able to come to the knowledge of the truth. And like as Jannes and Jambres withstood Moses, so do these also withstand the truth, men corrupted in mind, reprobate concerning the faith. But they shall proceed no further, for their folly shall be evident unto all men, as theirs also came to be. But thou didst closely follow my teaching, conduct, purpose, faith, longsuffering, love, steadfastness, persecutions, sufferings, such things as befell me at Antioch, at Iconium, at Lystra, such persecutions as I endured : and out of them

all the Lord delivered me. Yea, and all that would live godly in Christ Jesus shall suffer persecution : but evil men and impostors shall wax worse and worse, deceiving and being deceived. But abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them, and that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ : every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness, that the man of God may be complete, furnished completely unto every good work. I solemnly charge thee in the sight of God and of Christ Jesus, who shall judge the quick and the dead, and by His appearing and His kingdom : preach the word, be instant in season, out of season ; reprove, rebuke, exhort, with all longsuffering and teaching. For the time will come when they will not endure the sound doctrine, but, having itching ears, will heap to themselves teachers after their own lusts, and will turn away their ears from the truth, and turn aside unto fables. But be thou sober in all things, suffer hardship, do the work of an evangelist, fulfil thy ministry.

[4.] For I am already being offered, and the time of my departure is at hand. I have fought the good fight, I have finished the course, I have kept the faith : henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, shall give me at that day, and not only to me, but also to all them that have loved His appearing. Do thy diligence to come shortly to me : for Demas forsook me, having loved this present world, and went to Thessalonica, Crescens to Galatia, Titus to Dalmatia : only Luke is with me. Take Mark and bring

him with thee, for he is useful to me for ministering, but Tychicus I sent to Ephesus. The cloak that I left at Troas with Carpus, bring when thou comest, and the books, especially the parchments. Alexander the copper-smith did me much evil : *the Lord will render* to him *according to his works* : of whom be thou ware also, for he greatly withstood our words. At my first defence no one took my part, but all forsook me :—may it not be laid to their account :—but the Lord stood by me and strengthened me, that through me the message might be fully proclaimed and that all the Gentiles might hear ; and I was delivered *out of the mouth of the lion*. The Lord will deliver me from every evil work and will save me unto His heavenly kingdom : to whom be the glory for ever and ever, Amen.

Salute Prisca and Aquila, and the house of Onesiphorus. Erastus abode at Corinth, but Trophimus I left at Miletus sick. Do thy diligence to come before winter. Eubulus saluteth thee, and Pudens and Linus and Claudia and all the brethren.

The Lord be with thy spirit. Grace be with you.

THE GREAT TRIBULATION.

(Matthew xxiv. 21.)

I.—THE EPISTLE TO THE HEBREWS.

II.—THE REVELATION OF JOHN.

The period A.D. 60-70 is perhaps without a parallel in history, full of events of the most momentous importance for the world at large, for Israel as a nation, for the Christian Church.

Within this decade fall the worst years of the imperial reign of Nero, the embodiment of human depravity and godless power. In that age of unequalled wickedness, storm and earthquake, famine and pestilence, sword and fire, social agony and political terror, civil wars and massacres, swept over Rome and her provinces.

In Palestine, the hatred of the Roman rule which had long burned like fire in the heart of the nation leaped forth into fierce flames. A Jewish revolt began in A.D. 66, which led to the destruction of Jerusalem, the almost complete extermination of the Jews, and the dispersion of the few survivors, wider and more enduring than had ever been before : a great tragedy growing in intensity until it reached its climax in the frightful disaster with which the history of Israel as a nation was closed unto this day.

For the Christian Church it was a time of extreme peril. Under Jewish and Gentile persecution a large number of martyrs fell ; among them St. James, the brother of the Lord, the head of the mother Church in Jerusalem, and St. Peter and St. Paul in Rome. Few things in all history are so wonderful as the emerging of the Church from this vortex of suffering, unharmed and with even increased life and vigor.

Among the important events are : the Martyrdom of St. James in 63 ; the Burning of Rome and the Persecution of Christians under Nero, 64 ; the Martyrdom of St. Peter and St. Paul, about 65 to 67 ; the beginning of the Jewish Revolt, 66 ; the Flight of the Christians of Jerusalem to Pella, 66 ; the furious fighting between Jewish factions, and the Reign of Terror in Jerusalem, winter of 66-67 ; the Death of the Emperor Nero, June, 68 ; of the Emperor Galba, January, 69 ; of the Emperor Otho, April, 69 ; of the Emperor Vitellius, and accession of Vespasian, December, 69 ; Burning of the great temple of Capitoline Jupiter in Rome, during the fierce fighting of Roman factions, December, 69 ; Destruction of Jerusalem and the Temple, 70, in the autumn.

Probable Dates of New Testament books belonging to this period : II Peter, 65 ; Jude, 65 ; Hebrews, 67 ; Revelation, 68.

THE EPISTLE TO THE HEBREWS.

[To Hebrew Christians, probably those in Palestine, tempted in a time of Crisis and Suffering to relapse into Judaism. Their first hopes as to the speedy triumphant Return of Christ, and as to the Conversion of all Israel, had been disappointed. The breach between the Church and the Synagogue was widening: they had to make a choice between the two. The struggle of the nation against Rome placed Jewish Christians in a strait between their faith and their patriotism, and tempted them to go back in full to that which some of them had never more than half departed from. Their attachment to their old religion had been a real hindrance to their development in the new faith (see v. 11-14). Such of them as had not fully entered into the purely Christian life and hope would be likely, in the circumstances that then existed, to be dismayed at the disasters that were coming on the Church, and attracted to Judaism by its apparent renewal of life and vigor. The three leading Apostles, James, Peter, and Paul, had probably already fallen martyrs. The Church was threatened with annihilation; while the Jewish people, intoxicated by the first successes of the revolt against Rome, were pressing forward with exuberant confidence into the final struggles that seemed to them likely to deliver the nation from the Roman yoke. That the faith of the Church as a whole stood the test in such a wonderful way is in large part due to the man whom God raised up at this critical moment, to shew clearly that He has Fully and Finally Revealed Himself in His Son, and that the Old Covenant may be given up safely because the New Covenant alone is Perfect. The Epistle impressively and conclusively proves this, within sight as it were of the ancient Temple and with the conviction that it could not endure much longer.]

The name of the writer will probably remain unknown. That St. Paul wrote the Epistle was the prevailing opinion in the Church from the fourth century to the eighteenth. The uncertainty which now exists among scholars is really a return to the earlier condition of things in which there was a difference of opinion, especially between the Church of the East and that of the West. Many scholars still hold the Pauline authorship, others suppose that Apollos or Barnabas was the author.]

Part I.—The Supremacy of the Son over Angels.

The Testimony of Scripture. The Danger if we reject the Perfect Revelation.—The Supremacy of Man over Angels, foretold in Scripture, fulfilled in Jesus the Son of Man, through His Incarnation and His Suffering as High Priest. **I. 1-2. 18.**

GOD, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in Him who is Son, whom He appointed Heir of all things, through whom also He made the worlds ; who being the effulgence of His glory and the very image of His essence, and bearing all things onward by the word of His power, when He had made purification of sins *sat down on the right hand* of the Majesty on high, having become by so much better than the angels as He hath inherited a more excellent Name than they. For unto which of the angels said He at any time

My Son art Thou, I have to-day begotten Thee,
and again

I will be to Him a Father, and He shall be to Me a Son?
And when He again bringeth the Firstborn into the world, He saith

And let all the angels of God worship Him.
And of the angels He saith

Who maketh His angels winds,
And His ministers a flame of fire :
but of the Son

God is Thy throne for ever and ever,
And the sceptre of uprightness is the sceptre of His kingdom.

Thou hast loved righteousness and hated iniquity :
Therefore God hath anointed Thee, Thy God, with
the oil of gladness above Thy fellows :

and,

Thou, Lord, in the beginning didst lay the foundation
of the earth,

And the heavens are works of Thy hands :
They shall perish, but Thou continuest :

*And they shall all wax old as doth a garment,
And as a mantle shalt Thou roll them up,
As a garment, and they shall be changed :*

But Thou art the same, and Thy years shall not fail.

But of which of the angels hath He said at any time,

Sit Thou on My right hand

Till I make Thine enemies the footstool of Thy feet ?

Are they not all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation ?

Therefore we must give the more earnest heed to the things that were heard, lest haply we drift away from them. For if the word spoken through angels proved stedfast, and every transgression and disobedience received a just recompense, how shall we escape if we neglect so great salvation, which, having at the first been spoken through the Lord, was confirmed unto us by them that heard, God also bearing witness with them, both by signs and wonders and by manifold powers and by gifts of the Holy Spirit according to His own will ?

For not unto angels did He subject the world to come, whereof we speak : but one hath somewhere testified, saying,

What is man that Thou art mindful of him,

Or the son of man that Thou visitest him ?

Thou madest him a little lower than angels,

With glory and honor Thou crownedst him,

And didst set him over the works of Thy hands,

Thou didst put all things in subjection under his feet.

For in that He subjected *all things* unto him, He left nothing that is not subject to him. But now we see not yet *all things* subjected to him : but we behold Him who *hath been made a little lower than angels*, Jesus, because of the suffering of death *crowned with glory and honor*, that

by the grace of God He should taste death for every man. For it became Him, for whom are all things and through whom are all things, in bringing many sons unto glory to make the Author of their salvation perfect through sufferings. For both He that sanctifieth and they that are sanctified are all from one Father : for which cause He is not ashamed to call them brethren, saying,

I will declare Thy name unto My brethren,

In the midst of the congregation will I sing Thy praise:
and again

I will put My trust in Him :

and again

Behold I and the children which God hath given Me.

Since then *the children* are sharers in flesh and blood, He also Himself in like manner partook of the same, that through death He might bring to nought him that had the power of death, that is, the devil, and might deliver all them who through fear of death were all their lifetime subject to bondage. For verily it is not to angels that He giveth help, but He giveth help to Abraham's seed. Wherefore it behoved Him in all things to be made like unto His *brethren*, that He might prove Himself a merciful and faithful High-priest in the things pertaining to God, to make propitiation for the sins of the people : for wherein He Himself hath suffered being tempted, He is able to succor them that are tempted.

**Part 2.—The Supremacy of Jesus the Mediator of the New,
over Moses and Joshua the mediators of the Old Covenant.**

The servant and the Son. The Faithlessness of the People, the Imperfect Work of Moses and Joshua, the Promise yet Unfulfilled. Jesus the great High-Priest, having entered into Rest, can also bring His people into it. 3. 1-4. 18.

Wherefore, holy brethren, partakers of a heavenly calling, consider the Apostle and High Priest of our

confession, Jesus, *faithful* to Him that appointed Him as also was *Moses in all His house*. For He hath been counted worthy of more glory than Moses by so much as he that established the house hath more honor than the house : for every house is established by some one, but He that established all things is God. And *Moses* indeed was *faithful in all His house* as a *servant* for a testimony of those things which were afterward to be spoken, but Christ as Son over *His house* ; whose house are we, if we hold fast our boldness and the glorying of our hope firm unto the end. Wherefore, even as the Holy Spirit saith,

*To-day if ye shall hear His voice,
Harden not your hearts as in the Provocation,
At the day of the Temptation in the wilderness,
Where your fathers tempted Me by proving Me
And saw My works forty years :
Wherefore I was displeased with this generation
And said, They do alway err in their heart :
But they did not know My ways :
As I sware in My wrath,
They shall not enter into My rest :*

take heed, brethren, lest haply there shall be in any one of you an evil heart of unbelief in falling away from Him who is a living God, but exhort your own selves day by day, so long as it is called *To-day*, that no one of you be *hardened* by the deceitfulness of sin : for we are become partakers in the Christ, if at least we hold fast the beginning of our confidence firm unto the end. While it is said,

*To-day if ye shall hear His voice,
Harden not your hearts as in the Provocation.*

For who when they heard did *provoke* ? nay, did not all they that came out of Egypt by Moses ? And with whom

was He *displeased forty years*? was it not with them that sinned, whose *carcases fell in the wilderness*? And to whom *sware* He that *they should not enter into His rest*, but to them that were disobedient? And we see that they were not able to *enter in* because of unbelief. Let us fear therefore, lest haply, though a promise is left of *entering into His rest*, any one of you should seem to have come short of it: for indeed we too have had good tidings preached unto us even as also they, but the word of the message did not profit them, because they were not united by faith with them that heard. For we who have believed do *enter into that rest*, even as He hath said,

As I sware in My wrath,

They shall not enter into My rest,

although *the works* were finished from the foundation of the world, for He hath said somewhere of the seventh day on this wise, *And God rested on the seventh day from all His works*, and in this place again, *They shall not enter into My rest*. Seeing therefore it remaineth that some should *enter* thereinto, and they to whom the good tidings were before preached failed to *enter in* because of disobedience, He again defineth a certain day, *To-day*, saying, in David after so long a time, as it hath been before said,

To-day if ye shall hear His voice,

Harden not your hearts:

for if Joshua had given them rest, He would not have spoken afterward of another day. There remaineth therefore a sabbath rest for the people of God: for he that is *entered into His rest* hath himself also *rested from his works* as *God did from His own*. Let us therefore give diligence to *enter into that rest*, that no man fall into the same example of disobedience. For the word of God is living and active and sharper than any two-edged sword and piercing even to the dividing of soul and spirit, and of

joints and marrow, and quick to discern the thoughts and intents of the heart : and there is no creature that is not manifest in His sight, but all things are naked and laid open before the eyes of Him, to whom we have to give account.

Having then a great High-priest who hath passed through the heavens, Jesus the Son of God, let us cling to our confession : for we have not a High-priest that cannot be touched with the feeling of our infirmities, but One that hath been in all points tempted like as we are, yet without sin. Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy and find grace to help us in time of need.

Part 3.—The High-Priesthood of Christ.

The Characteristics of a High-Priest, Sympathy with men and Call by God, are fulfilled in Him.—Progress in the spiritual life is the condition of the knowledge of Him as the High-Priest and King.—Under the Old Covenant, Melchizedek the King-Priest, who was higher than the Levitical Priesthood, foreshadowed Him who is the Perfect High-Priest for ever. 5. 1-7, 28.

For every High-priest being taken from among men is appointed for men in the things pertaining to God, that he may offer both gifts and sacrifices for sins, being able to bear gently with the ignorant and erring, for that he himself also is compassed with infirmity, and by reason of this very infirmity is bound, as for the people, so also for himself, to offer for sins. And no man taketh the honor unto himself, but when he is called of God, as even Aaron was. So even the Christ glorified not Himself to be made a High-priest, but He that spake unto Him,

My Son art Thou, I have to-day begotten Thee :

as He saith also in another place,

Thou art a priest for ever after the order of Melchizedek.

Who in the days of His flesh, having offered up prayers

and supplications with strong crying and tears unto Him that was able to save Him out of death and having been heard for His godly fear, Son though He was, yet learned obedience by the things which He suffered, and having been made perfect He became unto all them that obey Him the cause of eternal salvation, being addressed by God as High-priest *after the order of Melchizedek*.

Of which we have many things to say and hard of interpretation, seeing ye are become dull of hearing ; for when by reason of the time ye ought to be teachers, ye have need again that some one teach you the rudiments of the first principles of the oracles of God, and are become such as have need of milk, not of solid food. For every one that feedeth on milk is inexperienced in the word of righteousness, for he is a babe ; but solid food is for full-grown men, those who by reason of use have their senses exercised to discern good and evil. Wherefore leaving the earliest principles of Christian teaching let us be borne on towards full growth, not laying again a foundation of Repentance from dead works, and of Faith toward God, a teaching of Baptisms and of Laying on of Hands, of Resurrection of the Dead and of Eternal Judgment. And this will we do if God permit. For as to those who were once for all enlightened and tasted of the heavenly gift and became partakers of the Holy Spirit and tasted the goodness of the word of God and the powers of the Age to Come, and fell away, it is impossible to renew them again unto repentance, while they are crucifying to themselves the Son of God afresh and putting Him to an open shame. For *land* which hath drunk the rain that cometh oft upon it, and is bringing forth *herbs* useful for them for whose sake it is also tilled, receiveth blessing from God : but if it *bear thorns and*

thistles it is rejected and nigh unto a curse, whose end is to be burned. But, beloved, we are persuaded better things of you and things that accompany salvation, though we thus speak : for God is not unrighteous to forget your work and the love which ye shewed toward His name, in that ye ministered unto the saints and still do minister. And we desire that each one of you may shew the same diligence with a view to securing the fullness of hope even to the end, in order that ye may prove yourselves not sluggish but imitators of them who through faith and patience inherit the promises. For when God had made promise to Abraham, since He could swear by none greater, *He swore by Himself* saying, *Surely blessing I will b'less thee and multiplying I will multiply thee* : and thus having patiently endured he obtained the promise. For men swear by the greater, and in every dispute of theirs the oath is final for confirmation : wherein God, being minded to shew more abundantly unto the heirs of the promise the immutability of His counsel, interposed [as it were, between Himself and Abraham] with an oath, in order that by two immutable things, in which it is impossible for God to lie, we may have strong encouragement who fled for refuge to lay hold of the hope set before us ; which hope we have as an anchor of the soul, both sure and stedfast and *entering into that which is within the veil* [the Holy of Holies], whither as a forerunner Jesus entered for us, having become *after the order of Melchizedek* a High-priest for ever.

For this *Melchizedek, king of Salem, priest of God Most High*, who met Abraham returning from the slaughter of the kings and blessed him, to whom also Abraham divided a tenth part of all, being first by interpretation King of Righteousness, and then also *King of Salem*, which is

King of Peace, without father, without mother, without genealogy, having neither beginning of days nor end of life, but likened unto the Son of God, abideth a *priest* continually.

Now consider how great this man was, unto whom, *Abraham gave a tenth* out of the chief spoils, Abraham the patriarch. And they indeed that are sprung from the sons of Levi on receiving the priest's office have commandment to take tithes from the people according to the law, that is, from their brethren, though these have come out of the loins of Abraham : but he whose genealogy is not counted from them hath taken tithes of Abraham, and hath *blessed* him that hath the promises. But without any dispute the less is blessed by the greater. And here men that die receive tithes, but there one of whom it is witnessed that he liveth. And, so to say, through Abraham even Levi who receiveth tithes hath paid tithes, for he was yet in the loins of his father when *Melchizedek met him*.

Now if there had been a bringing to perfection through the Levitical priesthood, for under it hath the people received the law, what further need would there have been that a different Priest should arise *after the order of Melchizedek* and that He should be said to be not *after the order* of Aaron? For when the priesthood is changed there is made of necessity a change also of the law. For He of whom these things are said belongeth to a different tribe, from which no man hath given attendance at the altar : for it is evident that our Lord hath sprung out of Judah, as to which tribe Moses spake nothing concerning priests. And what we say is yet more abundantly evident if *after the likeness of Melchizedek* there ariseth a different Priest, who hath been made not after the law of a carnal commandment but after the power of an indissoluble life ; for it is witnessed of

Him, *Thou art a priest for ever after the order of Melchizedek.* For there is on the one hand a disannulling of a foregoing commandment because of its weakness and unprofitableness, for the law made nothing perfect, and on the other hand a bringing in thereupon of a better hope, through which we draw nigh unto God. And inasmuch as He hath not received His office without the taking of an oath, (for they indeed have been made priests without an oath, but He with an oath by Him that saith of Him, *The Lordsware and will not repent Himself, Thou art a priest for ever*), by so much also hath Jesus become surety of a Better Covenant. And they indeed have been made priests many in number because that by death they are hindered from abiding as priests among men ; but He because He abideth *for ever* hath a priesthood that doth not pass to another : wherefore also He is able to save to the uttermost them that draw near unto God through Him, seeing He ever liveth to make intercession for them. For such a High-priest became us, holy, guileless, undefiled, separated from sinners, and become higher than the heavens ; who needeth not daily, like those high-priests, to offer up sacrifices, first for His own sins, and then for the sins of the people : (for this He did once for all when He offered up Himself :) for the law appointeth men who have infirmity high-priests, but the word of the oath which was after the law appointeth *a Son*, perfected *for ever*.

Part 4.—Christ's Fulfilment of His Work as High-Priest.

A Better Ministry, a Better Sanctuary, a Better Covenant.—The Old High-Priest entered the Earthly Holy of Holies once a year with an Imperfect Offering. The New High-Priest has once for all entered into the Heavenly Sanctuary with a Perfect Offering, has obtained an Eternal Redemption and inaugurated a New Cove-

nant ; and will return with Salvation for those who are waiting for Him.—The Old Sacrifices are insufficient ; the Sacrifice of Christ has obtained for us Forgiveness and rendered the old sacrifices unnecessary. 8. 1-10. 18.

Now in the things which we are saying the chief point is this : We have such a High-priest, who *sat down on the right hand* of the throne of the Majesty in the heavens, a Minister of the sanctuary and of *the true tabernacle, which the Lord pitched*, not man. For every high-priest is appointed to offer both gifts and sacrifices : whence it was necessary that this High-priest also should have somewhat to offer. Now if He were on earth, He would not be a priest at all, seeing there are those who offer the gifts according to the law : (who serve a copy and shadow of the heavenly things, even as Moses is warned of God when He is about to make the tabernacle, for *See*, saith He, *that thou make all things according to the pattern that was shewed thee in the mount* :) but, as it is, He hath obtained a ministry the more excellent, by how much also He is the Mediator of a better covenant, which hath been enacted upon better promises. For if that first covenant had been faultless, then would no place have been sought for a second : for finding fault with them He saith,
Behold the days come, saith the Lord,

*That I will make a new covenant with the house of
Israel and with the house of Judah,
Not like the covenant that I made with their fathers
In the day that I took them by the hand to lead them
forth out of the land of Egypt,
For they continued not in My covenant,
And I regarded them not, saith the Lord.
For this is the covenant that I will make with the house
of Israel*

*After those days, saith the Lord,
I will put My laws into their minds,
And on their heart also will I write them,
And I will be to them a God
And they shall be to Me a people.
And they shall not teach every man his fellow-citizen
And every man his brother, saying, Know the Lord,
For all shall know Me
From the least to the greatest of them.
For I will be merciful to their iniquities,
And their sins will I remember no more.*

In that He saith, *A new covenant*, He hath made the first old ; but that which is becoming old and faileth for age is nigh unto vanishing away.

Now even the first covenant had ordinances of divine service, and its sanctuary, a sanctuary of this world. For a tabernacle was prepared, the outermost one wherein were the candlestick and the table and the shew-bread, which is called the Holy place : and behind the second veil a tabernacle which is called the Holy of Holies, having a golden altar of incense and the ark of the covenant overlaid all round about with gold, wherein was a golden pot holding the manna and Aaron's rod that budded and the tables of the covenant, and above it Cherubim of glory overshadowing the mercy-seat ; of which things we cannot now speak severally. But when these things have been thus prepared, the priests go in continually into the outermost tabernacle, accomplishing the services, but into the inner the high-priest alone, once in the year, not without blood, which he offereth for himself and for the ignorances of the people, the Holy Spirit this signifying, that the way into the Holy of Holies hath not yet been made mani-

fest as long as the outermost tabernacle hath still an appointed place, which tabernacle is a figure relating to the time now present, and according to this figure gifts and sacrifices are offered that cannot make the worshipper perfect in conscience, being only carnal ordinances, resting upon meats and drinks and divers washings, imposed until a time of reformation.

But Christ having come a High-priest of the good things that have come, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation, nor yet through blood of goats and calves but through His own blood, entered in once for all into the Holy of Holies, having obtained eternal redemption. For if the blood of goats and bulls and the ashes of a heifer sprinkling them that have been defiled sanctify unto the cleanness of the flesh, how much more shall the blood of Christ, who through His eternal Spirit offered Himself without blemish unto God, cleanse our conscience from dead works to serve the living God? And for this cause He is Mediator of a New Covenant, in order that a death, having taken place for redemption from the transgressions that were under the first covenant, they that have been called may receive the promise of the eternal inheritance. For where there is a testament the death of him that made it must be brought forward : for a testament is sure where there hath been death, since it doth not ever have force when he that made it is living. Wherefore even the first covenant hath not been dedicated without blood : for when every commandment had been spoken by Moses unto all the people according to the law, he took the blood of the calves and the goats with water and scarlet wool and hyssop and sprinkled both the book itself, and

all the people, saying, *This is the Blood of the Covenant which God commanded to be brought to you* : and the tabernacle and all the vessels of the ministry he sprinkled in like manner with the blood. And according to the law, I may almost say, all things are cleansed in blood, and apart from shedding of blood there is no remission. It was necessary therefore that the copies of the things in the heavens should be cleansed with these, but the heavenly things themselves with better sacrifices than these. For it was not into a Holy of Holies made with hands that Christ entered, a Holy of Holies like in pattern to the true, but into Heaven itself, now to appear openly before the face of God for us : nor yet did He enter in order that He may offer Himself often, as the high-priest entereth into the Holy of Holies year by year with blood not His own, else must He often have suffered since the foundation of the world : but now, as things actually are, once for all at the close of the ages hath He been manifested to put away sin by the sacrifice of Himself. And inasmuch as it is appointed unto men once to die, and after this cometh judgment, so Christ also, having been once for all offered to *bear the sins of many*, shall appear a second time, apart from sin, to them that wait for Him, to accomplish salvation.

For the law having only a shadow of the good things to come, not the very image of the things, they can never with the same sacrifices year by year, which they offer continually, make perfect them that draw nigh : else would they not have ceased to be offered, because the worshippers would have had no more consciousness of sins when they had been cleansed once for all ? But, instead of this, in those sacrifices sins are called to remembrance

year by year, for it is impossible that blood of bulls and goats should take away sins. Wherefore when He cometh into the world He saith,

Sacrifice and offering Thou wouldest not, but a body didst Thou prepare for Me :

In whole burnt offerings and sacrifices for sin Thou hadst no pleasure.

Then said I, Lo, I am come, in the roll of the book it is written of Me,

To do, O God, Thy will.

Saying above, *Sacrifices and offerings and whole burnt offerings and sacrifices for sin Thou wouldest not, neither hadst pleasure therein*, the which are offered according to the law, *then* hath He said, *Lo, I am come to do Thy will* : He taketh away the first, that He may establish the second. In which *will* we have been sanctified through the *offering* of the *body* of Jesus Christ once for all. And every priest indeed standeth day by day ministering and offering oftentimes the same sacrifices, the which can never take away sins. But He, when He had offered one sacrifice for sins for ever, *sat down on the right hand* of God, henceforth waiting *till His enemies be made the footstool of His feet*, for by one offering He hath perfected for ever them that are sanctified. And the Holy Spirit also beareth witness to us, for after He hath said,

This is the covenant that I will make with them

After those days, saith the Lord,

I will put My laws on their heart,

And upon their mind also will I write them,—

then saith He, *And their sins and their iniquities will I remember no more*. Now where remission of these is, there is no more offering for sin.

Part 5.—Appeal to those who in a time of Crisis are tempted to turn back to the Old Covenant that is passing away.

Privileges, Duties, Perils, Encouragements of those who have Access to God by Faith.—Faith : Its Nature, Its Victories in the Past, Its Consummation.—The Present Crisis : Victory through Suffering. The Final Removal of the Material Kingdom that the Spiritual and Eternal may fully come. 10. 19—12. 29.

Having therefore, brethren, boldness to use the entrance into the Holy of Holies by the blood of Jesus, the entrance which He dedicated for us as a fresh and living way through the veil, that is to say, a way of His flesh, and having a great Priest over *the house* of God, let us draw near with a true heart in fulness of Faith, having our hearts sprinkled from an evil conscience and our body washed with pure water : let us hold fast the confession of our hope that it waver not, for He is faithful that promised : and let us consider one another to provoke unto love and good works, not forsaking the assembling of ourselves together, as the custom of some is, but exhorting one another ; and so much the more, as ye see the Day drawing nigh. For if we sin wilfully after that we have received the full knowledge of the truth, there remaineth no more a sacrifice for sins, but a certain fearful expectation of judgment and *a jealousy of fire ready to devour the adversaries*. A man that hath set at nought Moses' law *dicteth* without compassion *on the word of two or three witnesses* : of how much sorer punishment, think ye, shall he be judged worthy who hath trodden under foot the Son of God, and hath counted *the Blood of the Covenant* a common thing, the blood wherein he was sanctified, and hath done outrage to the Spirit of grace ? For we know Him that said, *Vengeance*

belongeth unto Me, I will recompense : and again, *The Lord shall judge His people.* It is a fearful thing to fall into the hands of the living God. But call to remembrance the former days, in which, after ye were enlightened ye endured a great conflict of sufferings, partly being made a gazingstock both by reproaches and afflictions, and partly claiming fellowship with them that so lived : for ye both had compassion on them that were in bonds, and took joyfully the spoiling of your possessions, knowing that ye had your own selves for a better possession and an abiding one. Cast not away therefore your boldness, seeing that it hath great recompense of reward, for ye have need of patience, that, having done the will of God, ye may receive all that was expressed in the promise.

For yet a very little while,

He that *cometh shall come and shall not tarry :*

But My righteous one shall have life from faith,

And if he shrink back, My soul hath no pleasure in him.

But we are not of them that *shrink back* unto perdition, but of them that have *Faith* unto the gaining of the soul.

Now Faith is assurance of things hoped for, a conviction of things not seen : for herein the elders had witness borne to them. By Faith we perceive that the worlds have been framed by the word of God, so that what is seen hath not come into being out of things which do appear. By Faith Abel offered unto God a more excellent sacrifice than Cain, through which he had witness borne to him that he was righteous, *God* bearing witness *in respect of his gifts*, and through it he being dead yet speaketh. By Faith Enoch was translated so as not to see death, and *he was not found because God translated him :* for before his translation he hath had witness borne to

him that he had been *well-pleasing unto God*, and without Faith it is impossible to be *well pleasing* unto Him, for he that cometh to God must have Faith that He is and that He sheweth Himself a rewarder of them that seek after Him. By Faith Noah being warned by God concerning things not seen as yet, moved with godly fear, prepared an ark for the saving of his house, through which he condemned the world and became heir of the righteousness which is according to Faith. By Faith Abraham, when called, obeyed to *go forth* unto a place which he was to receive as an inheritance, and *he went forth* while he knew not whither he went : by Faith he entered as *a sojourner* into the land of promise as into a land not his own, dwelling in tents with Isaac and Jacob the heirs with him of the same promise : for he looked for the city which hath the foundations, whose Architect and Maker is God. By Faith even Sarah herself received power to conceive seed when she was past age, since she counted Him faithful who had promised : wherefore also there sprang from one, and him as good as dead, so many *as the stars of heaven* in multitude, and *as the sand which is by the sea shore*, innumerable. These all died in Faith, not having received all that was expressed in the promises, but having seen them and greeted them from afar, and having confessed that they were *strangers and pilgrims on the earth* : for they that say such things make it manifest that they are seeking after a home of their own. And if indeed they had been mindful of that home from which they went out, they would have had opportunity to return : but as it really is they desire a better home, that is, a heavenly. Wherefore God is not ashamed of them, to be called their God, for He hath prepared for them a city. By Faith *Abraham, being tried, offered*

up Isaac, yea, was offering up his only begotten son, he who had gladly received the promises, to whom it was said, *In Isaac shall a seed be called for thee*, accounting that God is able to raise up even from the dead ; wherefore at the very moment when he exposed his son to death he received him back. By Faith Isaac blessed Jacob and Esau and that concerning things to come. By Faith Jacob when he was a dying blessed each of the sons of Joseph, and *worshipped leaning upon the top of his staff*. By Faith Joseph when his end was nigh made mention of the Exodus of the children of Israel, and gave commandment concerning his bones. By Faith Moses when he was born *was hid three months* by his parents, because *they saw the child was fair to look on* and were not afraid of the king's commandment. By Faith *Moses when he was grown up* refused to be called the son of Pharaoh's daughter, choosing rather to be evil entreated with the people of God than to enjoy the pleasures of sin for a season, accounting *the reproach of the Ch rist* greater riches than the treasures of Egypt, for he looked away unto the recompense of reward. By Faith he forsook Egypt, not fearing the wrath of the king, for he endured as seeing Him who is invisible. By Faith he kept *the Pass-over* and the sprinkling of *the blood*, that *the destroyer* of the firstborn should not touch them. By Faith they passed through the Red Sea by dry land, which the Egyptians assaying to do were swallowed up. By Faith the walls of Jericho fell down after they had been compassed about for seven days. By Faith Rahab the harlot perished not with them that were disobedient, having received the spies with peace. And what shall I more say ? for the time will fail me if I tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the

prophets, who through Faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, turned to flight armies of aliens: women received their dead by a resurrection: and others were tortured, not accepting the offered deliverance, that they might obtain a better resurrection: and others had trial of mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, they were tempted, they were slain with the sword, they went about in sheepskins, in goat-skins, being destitute, afflicted, evil entreated, men of whom the world was not worthy wandering in deserts and mountains and caves, and the holes of the earth. And these all, having had witness borne to them through their Faith, received not all that was expressed in the promise, God having provided some better thing concerning us, that apart from us they should not be made perfect.

Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto the Author and Perfecter of Faith, Jesus, who for the joy that was set before Him endured the cross, despising shame, and *hath sat down at the right hand* of the throne of God. For compare yourselves with Him that hath endured such gainsaying of *sinner*s against themselves, that ye grow not weary, fainting in your souls. Not yet unto blood have ye resisted, striving against sin, and ye have forgotten the exhortation, which reasoneth with you as with sons,

*My son, regard not lightly the chastening of the Lord,
Nor faint when thou art reproved by Him ;
For whom the Lord loveth He chasteneth,
And scourgeth every son whom He receiveth.*

It is for chastening that ye endure ; God dealeth with you as with sons ; for what son is there whom his father chasteneth not ? But if ye are without chastening, whereof all have been made partakers, then are ye bastards, and not sons. Furthermore we had the fathers of our flesh to chasten us and we gave them reverence : shall we not much rather be in subjection unto the Father of spirits and live ? For they verily for a few days chastened us as seemed good to them, but He for our profit, that we may be partakers of His holiness. All chastening seemeth for the present to be not joyous but grievous, yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby, the fruit of righteousness. Wherefore *lift up the hands that hang down and the palsied knees, and make straight paths with your feet*, that the limb which is lame be not put out of joint, but rather be healed. *Follow after peace* with all men, and the sanctification, without which no man shall see the Lord, looking carefully lest there be any man that is falling short of the grace of God, *lest any root of bitterness springing up trouble you*, and thereby the many be defiled, lest there be any fornicator, or profane person, as Esau, who for one mess of meat *sold his own birthright*. For ye know that even when he afterward desired to inherit the blessing, he was rejected, for he found no place of repentance, though he sought the blessing diligently with tears. For ye are not come unto a palpable and *kindled fire* and unto *blackness* and *darkness* and *tempest* and the sound of a trumpet and the voice of words,

which voice they that heard intreated that no word more should be spoken unto them : for they could not endure that which was enjoined, *If even a beast touch the mountain, it shall be stoned* : and, so fearful was the appearance, Moses said, *I exceedingly fear and quake* : but ye are come unto mount Zion and unto the city of the Living God, the heavenly Jerusalem, and innumerable hosts of angels, the festal assembly and church of the firstborn who are enrolled in heaven, and the God of all as Judge, and the spirits of just men made perfect, and the Mediator of a new covenant, Jesus, and the blood of sprinkling that speaketh better than that of Abel. See that ye refuse not Him that speaketh : for if they escaped not when they refused him that warned them on earth, much more shall not we escape, who turn away from Him that warneth from heaven : whose voice shook the earth then, but now He hath promised, saying, *Yet once more will I make to tremble not the earth only but also the heaven*. And this word *Yet once more* signifieth the removing of those things that are shaken, as of things that have been made, that those things which are not shaken may abide. Wherefore, since we are receiving a kingdom that cannot be shaken, let us have thankfulness, and thereby let us offer service well-pleasing to God with reverence and awe, for indeed our *God is a consuming fire*.

A Personal Epilogue. Social Duties. Duties in the Church. The writer asks for his readers' prayers. His prayer for them. He solicits a friendly reception for his few words on a vast theme. Personal greetings. 13. 1-25.

Let love of the brethren continue. Forget not to entertain strangers, for thereby some have entertained angels unawares. Remember them that are in bonds as being yourselves bound with them, them that are evil

entreated as being yourselves also in the body. Let marriage be had in honor in all respects and let the bed be undefiled, for fornicators and adulterers God will judge. Let your character be free from the love of money ; content with such things as ye have : for Himself hath said, *I will in no wise fail thee, neither will I in any wise forsake thee* : so that with good courage we say

The Lord is my helper, I will not fear :

What shall man do unto me ?

Remember them that had the rule over you, who spake unto you the word of God ; and considering the issue of their life, imitate their faith. Jesus Christ is the same yesterday and to-day, and for ever. Be not carried away by manifold and strange teachings : for it is good that the heart be stablished by grace, not by meats, wherein they that occupied themselves were not profited. We have an altar [the Cross] whereof they have no right to eat who serve the tabernacle. For the bodies of those beasts, whose *blood is brought into the Holy of Holies* by the High-priest as an offering *for sin*, are *burned outside the camp*. Wherefore Jesus also, that He might sanctify the people through His own blood, suffered outside the gate. Let us therefore go forth unto Him *outside the camp*, bearing His reproach, for we have not here an abiding city, but we seek after the city which is to come : through Him *let us offer up a sacrifice of praise to God* continually, that is, the *fruit of lips* which make confession to His name. But to do good and to share with others forget not, for with such sacrifices God is well pleased. Obey them that have the rule over you and submit to them, for they watch in behalf of your souls as men that shall give account, that they may do this with joy and not with grief, for this were unprofitable for you.

Pray for us, for we are persuaded that we have a good conscience, desiring to live honorably in all things. And I exhort you the more exceedingly to do this, that I may be restored to you the sooner. Now the God of peace, who *brought again* from the dead *the Shepherd of the sheep*, the great Shepherd, *with the Blood* of an eternal Covenānt, our Lord Jesus, make you perfect in every good thing to do His will, working in us that which is well-pleasing in His sight through Jesus Christ, to whom be the glory for ever and ever : Amen. But I exhort you, brethren, bear with the word of exhortation, for I have written unto you in few words. Know ye that our brother Timothy hath been set at liberty, with whom, if he come shortly, I will see you.

Salute all them that have the rule over you, and all the saints. They of Italy salute you.

Grace be with you all.

THE REVELATION OF JOHN.

[The earliest tradition unanimously attributes this book to the Apostle John, and testifies to his abode in Ephesus in the latter years of his life. As to the date of the book ancient authorities do not agree. Many modern scholars assign it to the year 95 or 96. The general opinion however is that it was written between the death of Nero and the destruction of Jerusalem, in view of the horrors of the persecution under Nero, the disorders in Rome, and the outbreak of the Jewish war. Not only for the Christians at Rome, but also for the Empire, there was a crisis between A.D. 64-70. Tacitus regarded the year 68 as one which threatened to be the final year of the Roman state. While Rome herself was thus passing through what looked like a death-struggle, Jerusalem was threatened by Roman armies; and Vespasian the restorer and deliverer of Rome was the destroyer of Jerusalem. It was in such a time that St. John received these visions of the conflicts and triumphs of Christ and His Church. The seven Churches to which the Apocalypse is addressed are the Churches of Proconsular Asia, whose chief city was the scene of the labors of St. Paul and St. John, and was destined to become the centre of the Church life in the closing years of the first and the opening years of the second century. The book may be regarded as intended to shew those Churches how they were to look at the dark events which had happened and were to happen in their time, when it seemed as though the world itself were coming to an end, when certainly one great age of the world's history was drawing to a close. It is the book of the Coming One, shews that He has come, does come, will come. It consists of Seven Visions, of which only the First and the Seventh are here given.]

PROLOGUE. I. 1-3.

THE REVELATION OF JESUS CHRIST, which God gave Him to shew unto His servants, *the things which must come to pass* shortly, and He sent and signified it by His angel unto His servant John, who bare witness of the word of God and of the testimony of Jesus Christ, of all things that he saw. Blessed is he that readeth and they that hear the words of the prophecy and keep the things which are written therein, for the time is at hand.

The First Vision.

The Calling and Mission of the Seer.

The Letters to the Seven Churches. I. 4-3. 22.

JOHN to the seven churches which are in Asia : Grace to you and peace from *He who is* and who was and who is to come, and from the seven Spirits who are before His throne, and from Jesus Christ, *the Faithful Witness*, the *Firstborn* of the dead and the *Ruler of the kings of the earth*. Unto Him that loveth us and *loosed* us from our sins by His blood,—and He made us to be *a kingdom*, to be *priests unto His God* and Father,—to Him be the glory and the dominion for ever and ever : Amen. *Behold, He cometh with the clouds*, and every eye shall see Him, and they that *pierced* Him, *and all the tribes of the earth shall mourn over Him*. Even so, Amen.

I am the Alpha and the Omega, saith *the Lord, God, who is* and who was and who is to come, *the Almighty*.

I John, your brother and partaker with you in the tribulation and kingdom and stedfastness in Jesus, was in the isle that is called Patmos for the word of God and the testimony of Jesus. I was in the Spirit on the Lord's day, and I heard behind me a great voice as of a trumpet saying, What thou seest write in a book and send to the seven churches, unto Ephesus and unto Smyrna and unto Pergamum and unto Thyatira and unto Sardis and unto Philadelphia and unto Laodicea. And I turned to see the voice that spake with me : and having turned I saw seven golden candlesticks, and in the midst of the candlesticks *One like unto a Son of Man, clothed with a garment down to the foot and girt about at the breasts with a golden girdle* : and *His head* and *His hair* were *white as white wool, white as snow*, and *His eyes* were *as a flame of fire*,

and His feet like unto burnished brass, as if it had been refined in a furnace, *and His voice the voice of many waters*, and He had in His right hand seven stars, and out of His mouth proceeded a sharp two-edged sword, and His countenance was as *the sun shineth in his strength*. And when I saw Him, I fell at His feet as one dead : and He laid His right hand upon me, saying,

Fear not : I am the First and the Last, and the Living One,—and I was dead, and behold, I am alive for evermore,—and I have the keys of death and of Hades. Write therefore the things which thou sawest and the things which are and *the things which shall come to pass hereafter*. The mystery of the seven stars which thou sawest in My right hand, and the seven golden candlesticks : the seven stars are the angels of the seven churches, and the seven candlesticks are seven churches.

To the angel of the church in Ephesus write ;

These things saith He that holdeth the seven stars in His right hand, He that walketh in the midst of the seven golden candlesticks : I know thy works, and thy toil and stedfastness, and that thou canst not bear evil men, and didst try them that call themselves apostles, and they are not, and didst find them false : and thou hast stedfastness and didst bear for My name's sake, and hast not grown weary. But I have this against thee, that thou didst leave thy first love. Remember therefore from whence thou art fallen, and repent and do the first works ; or else I am coming to thee, and will move thy candlestick out of its place, except thou repent. But this thou hast, that thou hatest the works of the Nicolaitans, which I also hate. He that hath an ear, let him hear what the Spirit saith to the churches. To him that overcometh,

to him will I give *to eat of the tree of life*, which is *in the Paradise of God*.

And to the angel of the church in Smyrna write ;

These things saith the *First and the Last*, who was dead and lived again : I know thy tribulation and thy poverty, but thou art rich, and the blasphemy of them that say they are Jews, and they are not, but are a synagogue of Satan. Fear not the things which thou art about to suffer. Behold, the devil is about to cast some of you into prison, that *ye may be tried*, and may have tribulation *ten days*. Be thou faithful unto death, and I will give thee the crown of life. He that hath an ear, let him hear what the Spirit saith to the churches. He that overcometh shall not be hurt by the second death.

And to the angel of the church in Pergamum write ;

These things saith He that hath the sharp two-edged sword : I know where thou dwellest, where Satan's throne is, and thou holdest fast My name, and didst not deny My faith even in the days of Antipas, My witness, My faithful one, who was killed among you, where Satan dwelleth. But I have a few things against thee, because thou hast there some that hold the teaching of *Balaam*, who taught Balak to cast a stumblingblock before *the children of Israel, to eat things sacrificed to idols and to commit fornication* : so hast thou also some that hold the teaching of the Nicolaitans in like manner. Repent therefore ; or else I am coming to thee quickly, and I will make war against them with the sword of My mouth. He that hath an ear, let him hear what the Spirit saith to the churches. To him that overcometh, to him will I give of the hidden manna, and I will give him a white stone, and upon the stone *a new name* written which no one knoweth but he that receiveth it.

And to the angel of the church in Thyatira write ;

These things saith the Son of God, who hath *His eyes like a flame of fire, and His feet are like unto burnished brass* : I know thy works, and thy love and faith and ministry and stedfastness, and that thy last works are more than the first. But I have this against thee, that thou dost not hinder the woman Jezebel, who calleth herself a prophetess, and teacheth and seduceth My servants *to commit fornication and to eat things sacrificed to idols*. And I gave her time that she should repent, and she willeth not to repent of her fornication. Behold, I do cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of her works : and I will kill her children with death : and all the churches shall know that I am He who *searcheth the reins and hearts, and I will give unto each one of you according to your works*. But to you I say, to the rest that are in Thyatira, as many as have not this teaching, who know not the deep things of Satan, as they say, I cast upon you none other burden : howbeit that which ye have hold fast till I come. And he that overcometh and he that keepeth My works unto the end, *to him will I give authority over the nations, and he shall rule them with a rod of iron as the vessels of the potter are broken to shivers*, as I also have received of My Father, and I will give him the morning star. He that hath an ear, let him hear what the Spirit saith to the churches.

And to the angel of the church in Sardis write ;

These things saith He that hath the seven Spirits of God and the seven stars : I know thy works, that thou hast a name that thou livest, and thou art dead. Be thou watchful, and stablish the things that remain, which were ready to die, for I have found no works of thine per-

fectured before My God : remember therefore how thou hast received and didst hear and keep it, and repent : if therefore thou shalt not watch, I will come as a thief, and thou shalt not know what hour I will come upon thee : but thou hast a few names in Sardis that did not defile their garments, and they shall walk with Me in white, for they are worthy. He that overcometh shall thus be arrayed in white garments, and I will in no wise *blot* his name *out of the book of life*, and I will confess his name before My Father and before His angels. He that hath an ear, let him hear what the Spirit saith to the churches.

And to the angel of the church in Philadelphia write ;

These things saith the Holy, the True, He that hath *the key of David*, *He that openeth and none shall shut, and that shutteth and none openeth* : I know thy works,—behold, I have set before thee a door opened, which none can shut,—that thou hast a little power, and didst keep My word, and didst not deny My name. Behold, I give some of the synagogue of Satan, of them that say they are Jews, and they are not, but do lie,—behold, I will make them to *come and worship* before *thy* feet, and to know that *I have loved thee*. Because thou didst keep the word of My stedfastness, I also will keep thee from the hour of trial, that hour which is to come upon the whole world, to try them that dwell upon the earth. I am coming quickly : hold fast that which thou hast, that no one take thy crown. He that overcometh, I will make him a pillar in the temple of My God, and he shall go out thence no more, and I will grave upon him the name of My God and *the name of the city* of My God, the new Jerusalem, which cometh down out of heaven from My God, and Mine own *new name*. He that hath an ear, let him hear what the Spirit saith to the churches.

And to the angel of the church in Laodicea write ;

These things saith the Amen, *the Faithful* and true *Witness, the Beginning of the creation* of God : I know thy works, that thou art neither cold nor hot. I would thou wert cold or hot. So, because thou art lukewarm and neither hot nor cold, I will spew thee out of my mouth. Because thou sayest, I am rich and *have gotten riches*, and have need of nothing, and knowest not that thou art the wretched one and miserable and poor and blind and naked, I counsel thee to buy of Me gold refined by fire that thou mayest become rich, and white garments that thou mayest clothe thyself and that the shame of thy nakedness be not made manifest, and eyesalve to anoint thine eyes that thou mayest see. *As many as I love* I reprove and chasten : be zealous therefore and repent. Behold, I stand at the door and knock : if any man hear My voice and open the door, I will come in to him and will sup with him and he with Me. He that overcometh, I will give to him to sit down with Me in My throne, as I also overcame and sat down with My Father in His throne. He that hath an ear, let him hear what the Spirit saith to the churches.

The Seventh Vision.

The New Heaven and New Earth. 21. 1-22. 17.

And I saw *a new heaven and a new earth* : for the first heaven and the first earth are passed away, and the sea is no more. And I saw *the holy city*, new *Ferusalem*, coming down out of heaven from God, made ready *as a bride adorned* for her husband. And I heard a great voice out of the throne saying, *Behold, the tabernacle* of God is with men, and *He shall dwell with them, and they shall be His*

peoples, and God Himself shall be with them, and He shall wipe away every tear from their eyes, and death shall be no more ; neither shall there be mourning nor crying nor pain any more. The first things are passed away. And He that sitteth on the throne said, Behold, I make all things new. And He saith, Write, for these words are faithful and true. And He said unto me, They are come to pass. I am the Alpha and the Omega, the Beginning and the End. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit these things, and I will be his God and he shall be My son. But for the cowardly and unbelieving and abominable and murderers and fornicators and sorcerers and idolaters and all liars, their part shall be in the lake that burneth with fire and brimstone, which is the second death.

And there came one of the seven angels who had the seven bowls, who were laden with the seven last plagues, and spake with me, saying, Come hither, I will shew thee the bride, the wife of the Lamb. *And he carried me away in the Spirit to a mountain great and high, and shewed me the holy city Ferusalem, coming down out of heaven from God, having the glory of God : her light was like unto a stone most precious, as it were a jasper stone, clear as crystal : having a wall great and high, having twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel : on the east were three gates, and on the north three gates, and on the south three gates, and on the west three gates : and the wall of the city had twelve foundations, and on them twelve names of the twelve apostles of the Lamb. And he that spake with me had for a measure a golden reed to measure the city and*

the gates thereof and the wall thereof. And the city lieth *foursquare*, and the length thereof is as great as the breadth. And he measured the city with the reed, twelve thousand furlongs : the length and the breadth and the height thereof are equal. *And he measured the wall* thereof, a hundred and forty and four cubits, according to the measure of a man, that is, of an angel. *And the building of the wall* thereof was *jasper*, and the city was pure gold like unto pure glass : *the foundations* of the wall of the city were adorned with all manner of *precious stones* : the first foundation was jasper, the second sapphire, the third chalcedony, the fourth emerald, the fifth sardonyx, the sixth sardius, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh jacinth, the twelfth amethyst : and the twelve gates were twelve pearls, each one of the several gates was of one pearl : and the street of the city was pure gold, transparent as glass. And I saw no temple therein, for *the Lord, God, the Almighty*, and the Lamb, are the temple thereof. And the city hath no need of *the sun nor of the moon*, to shine upon it, for *the Glory of God* did lighten it, and the Lamp thereof is the Lamb. *And the nations shall walk amidst the light* thereof : and *the kings* of the earth do bring their glory into it : and *the gates* thereof shall in no wise be shut by day, for there shall be no night there : and they shall bring the glory and the honor of the nations into it. And there shall in no wise enter into it anything unclean or he that maketh an abomination and a lie, but only *they that are written in the Lamb's book of life*. And he shewed me a *river of water of life*, bright as crystal, proceeding out of the throne of God and of the Lamb, in the midst of the street thereof : and on this side of the river and on that was the *tree of life*, bearing twelve manner

of fruits, *yielding its fruit every month, and the leaves of the tree were for the healing of the nations. And there shall be no curse any more.* And the throne of God and of the Lamb shall be therein, and His servants shall serve Him, and *shall see His face*, and His name shall be on their foreheads. And there shall be night no more, and they need no light of lamp nor *light of sun*, for *the Lord God shall give them light*, and they shall reign for ever and ever.

And he said unto me, These words are faithful and true, and the Lord, the God of the spirits of the prophets, sent His angel to shew unto His servants *the things which must come to pass* shortly : and *behold, I am coming* quickly. Blessed is he that keepeth the words of the prophecy of this book.

And I John am he that heard and saw these things. And when I heard and saw, I fell down to worship before the feet of the angel who shewed me these things. And he saith unto me, See thou do it not : I am a fellow-servant with thee and with thy brethren the prophets and with them that keep the words of this book : worship God.

And he saith unto me, *Seal* not up the words of the prophecy of this *book*, for *the time* is at hand. He that is unrighteous let him do unrighteousness still, and he that is filthy let him be made filthy still, and he that is righteous let him do righteousness still, and he that is holy let him be made holy still.—*Behold I am coming* quickly, and *My reward is with Me, to render to each man according as his work is.* I am the Alpha and the Omega, *the First and the Last*, the Beginning and the End.—Blessed are they that *wash their robes*, that they may have the right to come to *the tree of life* and may enter in by the gates into the city. Without are the dogs and the sorcerers and the fornicators and the murderers

and the idolaters and every one that loveth and maketh a lie.

I Jesus sent My angel to testify unto you these things for the churches. I am *the Root* and the Offspring of David, the Bright, the Morning Star.

And the Spirit and the bride say, Come : and he that heareth, let him say, Come : and *he that is athirst, let him come*, he that will, let him take *the water of life freely*.

THE CLOSE OF THE APOSTOLIC AGE.

I.—THE GOSPEL ACCORDING TO JOHN.

II.—THE FIRST EPISTLE OF JOHN.

Before the siege of Jerusalem began, the Christians had departed from the doomed city, the greater number to Pella and the region east of the Jordan. About this time St. John went to Ephesus and there had his home during the remainder of his long life, which is said to have been prolonged till after the year 98. To this period of his residence at Ephesus the Gospel and the Three Epistles that bear his name are believed to belong. The gravest problem of New Testament criticism is as to the authorship of the Fourth Gospel. While the question cannot be treated here, the Editor of this volume may be permitted—in view of the profound importance of the question—to express his own earnest faith and conviction that the Gospel is the work of St. John, the Apostle, and is its own best evidence. It differs from the earlier Gospels in that it directly claims to proceed from an eyewitness (i. 14, xix. 35). It seems to have been drawn up for a circle of disciples, the elder members of which had themselves been eyewitnesses of the life of Jesus, and could testify to the truth of the narrative (xxi. 24). While the Apostle John is nowhere named, there passes through the entire Gospel an unnamed figure, who is so designated as to give the impression that “the disciple whom Jesus loved,” and the Apostle John, and the writer who is here speaking from his personal knowledge of the life of Christ, are one and the same person. The purpose for which the Gospel was written is also distinctly declared by the writer himself (xx. 31), to lead his readers to the faith that Jesus is the Messiah, the Son of God, in order that they may have eternal life in His Name.

The First Epistle, which is placed here because of its close connection with the Gospel, may be regarded as a postscript intended to be circulated along with it. Unlike the Second and Third, this Epistle has no opening salutation, but begins with a reference as it were to the Gospel. Its opening verses seem to associate with the Apostle those elder members of the church who have certified to the authorship and authenticity of the Gospel, but soon it changes to the singular, “I write.” The purpose for which it is written is also clearly stated (I John i. 4, v. 13). It is an application of the great truths of the Gospel. As the Gospel traces the path which the Apostle’s own faith had gone over as his fellowship with Jesus grew, so the Epistle appeals to his readers to strive after the results of such fellowship, Righteousness and Love.

THE GOSPEL ACCORDING TO JOHN.

[The Prologue shews that the philosophy whose beginnings are to be traced among the Colossians and Ephesians in St. Paul's time (see pp. 428, 439) was still active at Ephesus, claiming to be a perfecting of Christianity, while it undervalued the historical manifestation of Christianity and made the mistaken separation which some noble spirits also in our own day make, between the Ideal and the Historic Christ. It is probable that the term Logos or Word was used by this philosophy in its enquiries about the possibility and manner of God's revelation of Himself to man. It is also probable that the same term came to St. John not from philosophy but directly from the Old Testament. It would have a deeper and more personal meaning for him than for those who held only this philosophy. But it served "as a connecting link between his answers and their questionings, and having made it useful to this end, he leads them away from fruitless discussion to the contemplation of Jesus as he had known Him." He tells the story of the development of his own faith and that of others, from the day when he recognized in Jesus the Christ (chapter i) to the day when it culminated in the confession of even doubting Thomas (xx., 28, 29).]

PROLOGUE.

The Eternal Creative Word of God, the Life of the World and the Light of men, was Incarnate in Jesus Christ. The world did not receive Him, but Believers beheld in Jesus the Glory of the Only-begotten Son of God in whom God is Fully Revealed. I. 1-18.

IN THE BEGINNING was the Word, and the Word was with God, and the Word was God. The Same was in the beginning with God. All things came into being through Him, and apart from Him not one thing came into being. That which hath come into being was in Him Life, and the Life was the Light of Men : and the Light is shining in the darkness, and the darkness received It not into itself. There appeared a man sent from God, whose name was John : the same came for wit-

ness, that he might bear witness of the Light, that all men might believe through him. He was not the Light, but came that he might bear witness of the Light. The Light, the true Light which lighteth every man, was coming into the world. In the world He was, and the world through Him came into being, and the world did not recognize Him. He came unto His own home, and His own people received Him not. But as many as received Him, He gave to them the right to become children of God, to them that believe on His name, who were begotten, not of blood nor of the will of the flesh nor of the will of man, but of God. And the Word became flesh and spread His tabernacle among us, and we beheld His Glory, Glory as of the Only-begotten from the Father, full of Grace and Truth: (John beareth witness and crieth, saying—this was he who said—He that cometh after me is now come to be before me, because He was before I began to be :) because from His Fulness we all received, and grace more and more abounding: because the Law was given through Moses, Grace and Truth came through Jesus Christ. God hath no man ever yet seen: God only-begotten, He hath declared Him.

FIRST MAIN DIVISION.

THE MANIFESTATION OF HIS GLORY IN LIFE AND POWER.

I. 19-12. 50

PART I.

JESUS AND HIS FIRST DISCIPLES.

John Baptist's Three Testimonies to Him. His First Disciples. The Strengthening of their Faith as they beheld His Glory when, in His First Sign, He turned Water into Wine. I. 19-2. 11.

And this is the witness of John when the Jews sent unto him from Jerusalem priests and Levites to ask him, Who

art thou? And he confessed and denied not, and he confessed, I am not the Christ. And they asked him, What then? Art thou Elijah? And he saith, I am not. Art thou the Prophet? And he answered, No. They said therefore unto him, Who art thou? that we may give an answer to them that sent us: what sayest thou of thyself? He said, I am *the voice of one crying in the wilderness, Make straight the way of the Lord*, as said Isaiah the prophet. And they had been sent from the Pharisees. And they asked him and said unto him, Why then baptizest thou if thou art not the Christ nor Elijah nor the Prophet? John answered them, saying, I baptize with water: in the midst of you standeth One whom ye know not, He that cometh after me, the latchet of whose shoe I am not worthy to unloose. These things were done in Bethany beyond Jordan, where John was baptizing. On the morrow he seeth Jesus coming unto him, and saith, Behold, the Lamb of God who taketh away the sin of the world. This is He of whom I said, After me cometh a Man who is become before me, because He was before me: and I knew Him not, but that He should be made manifest to Israel, for this cause came I baptizing with water. And John bare witness, saying, I have beheld the Spirit descending as a dove out of heaven, and it abode upon Him: and I knew Him not, but He that sent me to baptize with water, He said unto me, Upon whomsoever thou shalt see the Spirit descending and abiding upon Him, the same is He that baptizeth with the Holy Spirit: and I have seen, and have borne witness that this is the Son of God.

Again on the morrow John was standing, and two of his disciples, and he looked upon Jesus as He walked, and saith, Behold, the Lamb of God! And the two dis-

ciples heard him speak, and they followed Jesus. But Jesus turned and beheld them following and saith unto them, What seek ye? And they said unto Him, Rabbi (which is to say, being interpreted, Master), where abidest Thou? He saith unto them, Come, and ye shall see. They came therefore and saw where He abode, and they abode with Him that day: it was about the tenth hour. One of the two that heard John speak and followed Him, was Andrew, Simon Peter's brother: he findeth first his own brother Simon and saith unto him, We have found the Messiah (which is, being interpreted, Christ). He brought him unto Jesus. Jesus looked upon him, and said, Thou art Simon the son of John, thou shalt be called Cephas (which is by interpretation, Peter, that is, Rock). On the morrow He was minded to go forth into Galilee. And He findeth Philip, and Jesus saith unto him, Follow Me. Now Philip was from Bethsaida, of the city of Andrew and Peter. Philip findeth Nathanael and saith unto him, We have found Him of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can any good thing come out of Nazareth? Philip saith unto him, Come and see. Jesus saw Nathanael coming to Him and saith of him, Behold, an Israelite indeed in whom is no guile. Nathanael saith unto Him, Whence knowest Thou me? Jesus answered and said unto him, Before Philip called thee, when thou wast under the fig tree, I saw thee. Nathanael answered Him, Rabbi, Thou art the Son of God, Thou art King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee underneath the fig tree, believest thou? thou shalt see greater things than these. And He saith unto him, Verily, verily, I say unto you, Ye shall see *the heaven* standing open and *the*

angels of God ascending and descending upon the Son of Man.

And the third day there was a marriage in Cana of Galilee, and the mother of Jesus was there : and Jesus also was bidden, and His disciples to the marriage. And when the wine failed the mother of Jesus saith unto Him, They have no wine. And Jesus saith unto her, Woman, what wilt thou have Me to do ? Mine hour is not yet come. His mother saith unto the servants, Whatsoever He saith unto you, do it. Now there were six waterpots of stone set there after the Jews' manner of purifying, containing two or three firkins apiece. Jesus saith unto them, Fill the waterpots with water : and they filled them up to the brim. And He saith unto them, Draw out now, and bear unto the ruler of the feast : and they bare it. And when the ruler of the feast tasted the water now become wine, and knew not whence it was, but the servants who had drawn the water knew, the ruler of the feast calleth the bridegroom and saith unto him, Every man setteth on first the good wine, and when men have drunk freely, that which is worse : thou hast kept the good wine until now. This as a beginning of His signs did Jesus in Cana of Galilee, and manifested His glory, and His disciples believed on Him.

FIRST MAIN DIVISION.

THE MANIFESTATION OF HIS GLORY IN LIFE AND POWER.

PART 2.

THE BEGINNING OF HIS PUBLIC MANIFESTATION OF HIMSELF AND
HOW HE WAS RECEIVED.

In Jerusalem : His Cleansing of God's House, an appeal to the National Conscience, strengthens the Faith of His Disciples, but gives Offence to many. His works awaken a Superficial Belief in many. —His conversation with Nicodemus, whom He seeks to lead to a higher Faith by His Testimony as to the Heavenly Birth and the Father's Love.

In Judæa : Because of the unpreparedness of the nation to receive Him He withdraws to the country region of Judæa, where again John Baptist gives Testimony to Him.

In Samaria : Without any Miracle, Samaritans receive Him with Faith.

In Galilee : He is received as a Worker of Miracles. His Second Sign : He heals the sick and leads a nobleman from Belief in a Miracle to Faith in His Word.—2. 12-4.54.

After this He went down to Capernaum, He and His mother and His brothers and His disciples, and there they abode not many days.

And the passover of the Jews was at hand, and Jesus went up to Jerusalem. And He found in the temple-court those that sold oxen and sheep and doves and the changers of money sitting, and He made a scourge of cords and cast all out of the temple-court, both the sheep and the oxen, and He poured out the changers' money and overthrew their tables, and to them that sold the doves He said, Take these things hence, make not My Father's house a house of merchandise. His disciples remembered that it is written, *Zeal for Thine house shall eat Me up.* The Jews therefore answered and

said unto Him, What sign shewest thou unto us, seeing that thou doest these things? Jesus answered and said unto them, Destroy this temple and in three days I will raise it up. The Jews therefore said, Forty and six years was this temple in building, and wilt thou raise it up in three days? But He was speaking of the temple of His body.

When therefore He was raised from the dead, His disciples remembered that He spake this, and they believed the scripture and the word which Jesus had said.

Now when He was in Jerusalem at the passover during the feast, many trusted on His name, beholding His signs which He did : but Jesus did not trust Himself unto them, for that He knew all men and because He needed not that any one should bear witness concerning a man, for He Himself knew what was in the man.

Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews : the same came unto Him by night and said to Him, Rabbi, we know that Thou art a teacher come from God : for no man can do these signs that Thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born from above, he cannot see the Kingdom of God. Nicodemus saith unto Him, How can a man be born when he is old? can he enter a second time into his mother's womb and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born from above. The wind bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh and whither it goeth : so is every one that is born of the Spirit. Nicodemus answered and

said unto Him, How can these things be? Jesus answered and said unto him, Art thou the teacher of Israel and understandest not these things? Verily, verily, I say unto thee, We speak that we do know and bear witness of that we have seen, and ye receive not our witness. If I told you earthly things and ye believe not, how shall ye believe if I tell you heavenly things? And no man hath ascended into heaven but He that descended out of heaven, the Son of Man. And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth may in Him have eternal life. For God so loved the world that He gave his only begotten Son, that whosoever believeth on Him may not perish but have eternal life. For God sent not the Son into the world to judge the world, but that the world may be saved through Him. He that believeth on Him is not judged: he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God. And this is the judgment, that the Light is come into the world and men loved the darkness rather than the Light, for their works were evil. For every one that doeth evil hateth the light and cometh not to the light, in order that his works may not be exposed: but he that doeth the truth cometh to the light, that his works may be illumined because they have been wrought in God.

After these things came Jesus and His disciples into the land of Judæa, and there He tarried with them and baptized. And John also was baptizing in Ænon near to Salim, because there was much water there, and they came and were baptized: for John was not yet cast into prison. There arose therefore a questioning on the

part of John's disciples with a Jew about purifying. And they came unto John and said to him, Rabbi, he that was with thee beyond Jordan, to whom thou hast borne witness, behold, the same baptizeth and all men come to him. John answered and said, A man can receive nothing except it have been given him from heaven. Ye yourselves bear me witness that I said, I am not the Christ, but, that I am sent before Him. He that hath the bride is the bridegroom : but the friend of the bridegroom, who standeth and heareth him, rejoiceth greatly because of the bridegroom's voice. This my joy therefore is made full. He must increase, but I must decrease. He that cometh from above is above all : he that is from the earth from the earth he is and from the earth he speaketh : He that cometh from heaven is above all : what He hath seen and heard, of that He beareth witness, and no man is receiving His witness. He that hath received His witness hath set his seal to this, that God is true. For He whom God hath sent speaketh the words of God, for He giveth not the Spirit by measure. The Father loveth the Son, and hath given all things into His hand. He that believeth on the Son hath eternal life ; but he that disobeyeth the Son shall not see life, but the wrath of God abideth on him

When therefore the Lord knew how that the Pharisees had heard that Jesus was making and baptizing more disciples than John (although Jesus Himself baptized not, but His disciples), He left Judæa and departed again into Galilee. And He must needs pass through Samaria. So He cometh to a city of Samaria called Sychar, near to the parcel of ground that Jacob gave to his son Joseph : and Jacob's spring was there. Jesus

therefore being wearied with His journey sat as He was by the spring : it was about the sixth hour. There cometh a woman of Samaria to draw water. Jesus saith unto her, Give Me to drink : for His disciples were gone away into the city, to buy food. The Samaritan woman therefore saith unto Him, How is it that thou, being a Jew, asketh drink of me who am a Samaritan woman ? (For Jews have no dealings with Samaritans.) Jesus answered and said unto her, If thou knewest the gift of God and who it is that saith to thee, Give Me to drink, thou wouldest have asked of Him and He would have given thee living water. She saith unto Him, Sir, thou hast nothing to draw with and the well is deep : from whence then hast thou that living water ? Art thou greater than our father Jacob, who gave us the well and drank thereof himself and his sons and his cattle ? Jesus answered and said unto her, Every one that drinketh of this water shall thirst again : but whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall become in him a spring of water leaping up into eternal life. The woman saith unto Him, Sir, give me this water, that I thirst not, neither come all the way hither to draw. He saith unto her, Go, call thy husband and come hither. The woman answered and said unto Him, I have no husband. Jesus saith unto her, Thou saidst well, Husband I have not : for thou hast had five husbands, and he whom thou now hast is not thy husband : this hast thou said truly. The woman saith unto Him, Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain ; and ye say that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe Me, an hour cometh when neither in this mountain nor in Jerusalem shall ye

worship the Father. Ye worship that which ye know not, we worship that which we know, for salvation is from the Jews : but an hour cometh and now is, when the true worshippers shall worship the Father in spirit and truth, for such doth the Father seek to be His worshippers : God is Spirit, and they that worship Him must worship in spirit and truth. The woman saith unto Him, I know that Messiah cometh who is called Christ : when He is come, He will declare unto us all things. Jesus saith unto her, I that speak unto thee am He. And upon this came His disciples, and marvelled that He was speaking with a woman ; yet no man said, What seekest Thou ? or, Why speakest Thou with her ? So the woman left her waterpot and went away into the city and saith to the men, Come see a man who told me all things that ever I did : can this be the Christ ? They went out of the city and were coming to Him. In the meanwhile the disciples prayed Him, saying, Rabbi, eat. But He said unto them, I have food to eat that ye know not. The disciples therefore said one to another, Hath any man brought Him aught to eat ? Jesus saith unto them, My food is to do the will of Him that sent Me and to accomplish His work. Say not ye, There are yet four months and then cometh the harvest ? behold, I say unto you, Lift up your eyes and look on the fields, that they are white unto harvest : already he that reapeth receiveth wages and gathereth fruit unto life eternal, that He that soweth and he that reapeth may rejoice together. For herein is the saying true, One soweth and another reapeth : I sent you to reap that whereon ye have not labored : others have labored, and ye have taken up and carried on the labor which they began. And from that city many of the Samaritans believed on Him because of the word of the

woman who testified, He told me all things that ever I did. So when the Samaritans came unto Him, they besought Him to abide with them : and He abode there two days. And many more believed because of His word, and said to the woman, No longer is it because of thy story that we believe : for we have heard for ourselves, and know that this is indeed the Saviour of the world.

And after the two days He went forth from thence into Galilee : for Jesus Himself testified that a prophet had no honor in his own country. So when He came into Galilee, the Galilæans received Him, because they had seen all the things that He did in Jerusalem at the feast, for they also went unto the feast. He came therefore again unto Cana of Galilee, where He made the water wine. And there was a certain nobleman whose son was sick at Capernaum : when he heard that Jesus was come out of Judæa into Galilee he went unto Him and besought Him that He would come down and heal his son, for he was at the point of death. Jesus therefore said unto him, Except ye see signs and wonders, ye will in no wise believe. The nobleman saith unto Him, Sir, come down ere my child die. Jesus saith unto him, Go thy way ; thy son liveth. The man believed the word that Jesus spake unto him and went his way. And as he was now going down his servants met him, saying, that his son lived. So he inquired of them the hour when he began to amend : so they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at that hour in which Jesus said unto him, Thy son liveth ; and himself believed and his whole house. This again did Jesus as a second sign after He came out of Judæa into Galilee.

FIRST MAIN DIVISION.

THE MANIFESTATION OF HIS GLORY IN LIFE AND POWER.

PART 3.

THE GROWTH OF UNBELIEF AND FAITH AS HE FURTHER REVEALED
HIMSELF IN WORK AND WORD.

The Outbreak of Opposition in Jerusalem : The Third Sign, The Healing of the sick man. The Perfect Relation of the Life-giving Works of the Son to those of the Father. The Father's Testimony to the Son, which the Jews reject.

The Crisis in Galilee : The Fourth Sign, The Feeding of the Five Thousand. The Carnal Belief of the people. The Fifth Sign, Jesus walks the sea. The Bread of Life to be received by Faith.—The Jews murmur and strive among themselves. Unbelief of Many Disciples. The Faith of the Twelve. 5. 1-6. 71.

After these things there was a feast of the Jews, and Jesus went up to Jerusalem. Now there is in Jerusalem by the sheep gate a pool which is called in Hebrew Bethesda, having five porches : in these lay a multitude of them that were sick, blind, halt, withered. And a certain man was there, who had been thirty and eight years in his infirmity : when Jesus saw him lying, and knew that he had been now a long time in that case, He saith unto him, wouldst thou be made whole ? The sick man answered Him, Sir, I have no man, when the water is troubled, to put me into the pool : but while I am coming another steppeth down before me. Jesus saith unto him, Arise, take up thy bed and walk. And straightway the man was made whole and took up his bed and walked. Now it was the sabbath on that day. So the Jews said unto him that was cured, It is the sabbath, and it is not lawful for thee to take up thy bed. But he answered them, He that made me whole, the same said

unto me, Take up thy bed and walk. They asked him, Who is the man that said unto thee, Take up thy bed and walk ? But he that was healed knew not who it was, for Jesus had conveyed Himself away, a multitude being in the place.

Afterward Jesus findeth him in the temple and said unto him, Behold, thou art made whole : sin no more, lest a worse thing befall thee. The man went away and told the Jews that it was Jesus who had made him whole. And for this cause did the Jews persecute Jesus because He was doing these things on the sabbath. But Jesus answered them, My Father is working even until now, I also work. For this cause therefore the Jews sought the more to kill Him because He not only brake the sabbath but also called God His own Father, making Himself equal with God. Jesus therefore answered and said unto them, Verily, verily, I say unto you, The Son can do nothing of Himself but what He seeth the Father doing : for what things soever He doeth, these the Son also in like manner doeth. For the Father loveth the Son and sheweth Him all the things that He Himself doeth, and greater things than these will He shew Him, that ye may marvel. For as the Father raiseth the dead and giveth life to them, even so the Son also giveth life to whom He will. For not even doth the Father judge any man, but all judgment hath He given to the Son, that all may honor the Son even as they honor the Father. He that honoreth not the Son honoreth not the Father who sent Him. Verily, verily, I say unto you, He that heareth My word and believeth Him that sent Me, hath eternal life, and cometh not into judgment, but hath passed out of death into life. Verily, verily, I say unto you, An hour cometh and now is when the dead shall hear the voice of the Son of God and they

that hear shall live. For as the Father hath life in Himself, even so gave He to the Son also to have life in Himself : and He gave Him authority to execute judgment, because He is Son of Man. Marvel not at this, for an hour cometh in which all that are in the tombs shall hear His voice and shall come forth, they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of judgment. I can of Myself do nothing : as I hear, I judge, and My judgment is righteous, because I seek not Mine own will but the will of Him that sent Me.

If I bear witness concerning Myself, My witness is not true : it is Another that beareth witness of Me, and I know that the witness which He witnesseth concerning Me is true. Ye have sent unto John, and he hath borne witness unto the truth : but the witness which I receive is not from man, but I say these things that ye may be saved. He was the lamp that burneth and shineth [showing the right way], and ye were willing to rejoice for a season in his light : but the witness which I have is greater than that of John, for the works which the Father hath given Me to accomplish, the very works that I do, bear witness concerning Me that the Father hath sent Me, and the Father who sent Me, He hath borne witness concerning Me. Voice of Him ye have not at any time heard nor shape of Him have ye seen, and His word ye have not abiding in you, for ye believe not Him whom He sent. Ye search the scriptures because ye think that in them ye have eternal life ; and these are they which bear witness of Me : and ye will not come to Me that ye may have life. Glory from men I receive not, but I know you that ye have not the love of God in yourselves. I am come in the name of My Father and ye receive Me not : if another shall come in

his own name, him ye will receive. How can ye believe, who receive glory one from another, and the glory that cometh from the only God ye seek not? Think not that I will accuse you to the Father: there is one that accuseth you, Moses, on whom ye have set your hope. For if ye believed Moses, ye would believe Me, for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?

After these things Jesus went away to the other side of the sea of Galilee, which is the sea of Tiberias. And a great multitude followed Him, because they beheld the signs which He did on them that were sick. And Jesus went up into the mountain, and there He sat with His disciples. Now the passover, the feast of the Jews, was at hand. Jesus therefore lifting up His eyes and seeing that a great multitude is coming unto Him saith unto Philip, Whence are we to buy bread that these may eat? And this He said to try him, for He Himself knew what He would do. Philip answered Him, Two hundred shillings-worth of bread is not sufficient for them, that every one may take a little. One of His disciples, Andrew, Simon Peter's brother, saith unto Him, There is a lad here who hath five barley loaves and two fishes: but what are these among so many? Jesus said, Make the people sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. Jesus therefore took the loaves and having given thanks He distributed to them that were set down, likewise also of the fishes as much as they would. And when they were filled He saith unto His disciples, Gather up the broken pieces which remain over, that nothing be lost. So they gathered them up and filled twelve handbaskets with broken pieces

from the five barley loaves which remained over unto them that had eaten.

When therefore the people saw the sign which He did they said, This is of a truth the Prophet that cometh into the world. Jesus therefore perceiving that they were about to come and take Him by force, to make Him king, withdrew again into the mountain Himself alone.

And when evening came His disciples went down unto the sea, and they entered into a boat and were going over the sea unto Capernaum. And it was now dark and Jesus had not yet come to them, and the sea was rising by reason of a great wind that blew. When therefore they had rowed about five and twenty or thirty furlongs they behold Jesus walking on the sea and drawing nigh unto the boat, and they were afraid. But He saith unto them, It is I, be not afraid. They were willing therefore to receive Him into the boat, and straightway the boat was at the land whither they were going.

On the morrow the multitude which stood on the other side of the sea saw that there was none other boat there save one, and that Jesus entered not with His disciples into the boat, but that His disciples went away alone : howbeit there came boats from Tiberias nigh unto the place where they ate the bread after the Lord had given thanks. When the multitude therefore saw that Jesus was not there nor His disciples, they themselves got into the boats and came to Capernaum seeking Jesus. And when they found Him on the other side of the sea they said unto Him, Rabbi, when camest thou hither ? Jesus answered them and said, Verily, verily, I say unto you, Ye seek Me not because ye saw signs but because ye ate of the loaves and were filled : work not for the food which perisheth, but for the food which abideth unto eternal life, which the Son of Man shall give unto you :

for Him the Father, God, hath sealed. They said therefore unto Him, What must we do that we may work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on Him whom He hath sent. They said therefore unto Him, What then doest thou for a sign, that we may see and believe thee? what workest thou? Our fathers ate the manna in the wilderness, as it is written, *He gave them bread out of heaven to eat.* Jesus therefore said unto them, Verily, verily, I say unto you, It was not Moses that gave you the bread out of heaven, but My Father giveth you the bread out of heaven, the true bread: for the bread of God is that which cometh down out of heaven, and giveth life unto the world. They said therefore unto Him, Lord, evermore give us this bread. Jesus said unto them, I am the bread of life: he that cometh to Me shall not hunger, and he that believeth on Me shall never thirst. But I said unto you that ye have seen Me and yet believe not. All that which the Father giveth Me shall come all the way unto Me, and him that is on the way to Me I will in no wise cast out, for I am come down from heaven not to do Mine own will, but the will of Him that sent Me: and this is the will of Him that sent Me, that of all that which He hath given Me I should lose nothing, but should raise it up at the last day. For this is the will of My Father, that every one that beholdeth the Son and believeth on Him should have eternal life, and I will raise him up at the last day. The Jews therefore murmured concerning Him because He said, I am the bread which came down out of heaven, and they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how doth he now say, I am come down out of heaven? Jesus answered and said unto them, Murmur not among your-

selves. No man can come to Me except the Father who sent Me draw him, and I will raise him up in the last day. It is written in the prophets, *And they shall all be taught of God*: every one that hath heard from the Father and hath learned cometh unto Me. Not that any man hath seen the Father except He who is from God, He hath seen the Father. Verily, verily, I say unto you, He that believeth hath eternal life. I am the bread of life: your fathers did eat the manna in the wilderness and died: this bread is the bread which cometh down out of heaven that a man may eat thereof and not die: I am the living bread which came down out of heaven: if any man eat of this bread he shall live forever, yea and the bread which I will give is My flesh for the life of the world.

The Jews therefore strove one with another, saying, How can this man give us his flesh to eat? Jesus therefore said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man and drink His blood ye have not life in yourselves. He that eateth My flesh and drinketh My blood hath eternal life, and I will raise him up at the last day: for My flesh is true food and My blood is true drink. He that eateth My flesh and drinketh My blood abideth in Me and I in him. As the living Father sent Me and I live because of the Father, so he that eateth Me he also shall live because of Me. This is the bread which came down out of heaven, not as the fathers did eat and died: he that eateth this bread shall live for ever. These things said He in the synagogue as He taught in Capernaum.

Many therefore of His disciples when they heard this said, This is a hard saying; who can hear it? But Jesus knowing in Himself that His disciples murmured at this said unto them, Doth this cause you to stumble? What then if ye should behold the Son of

Man ascending where He was before? It is the spirit that giveth life, the flesh profiteth nothing: the words that I have spoken unto you are spirit and are life: but there are of you some that believe not. For Jesus knew from the beginning who they are that believe not and who it is that shall betray Him. And He said, For this cause have I said unto you that no man can come unto Me except it be given unto him from the Father. Upon this many of His disciples went back and walked no more with Him. Jesus said therefore unto the twelve, Would ye also go away? Simon Peter answered Him, Lord, to whom shall we go? Words of eternal life hast Thou, and we have believed and know that Thou art the Holy One of God. Jesus answered them, Did not I choose you the twelve? And of you one is a devil. Now He spake of Judas the son of Simon Iscariot: for he it was that was about to betray Him, being one of the twelve.

FIRST MAIN DIVISION.

THE MANIFESTATION OF HIS GLORY IN LIFE AND POWER.

PART 4.

HIS CONFLICT WITH THE UNBELIEF OF THE JEWS AS HE FURTHER
REVEALED HIMSELF.

The Discussion in Jerusalem about Jesus. His Discourses during the Feast of Tabernacles : His Divine Message and Origin, His Short Sojourn—The great historic Symbols of the Feast of Tabernacles have their Fulfilment in Him as the Fountain of Life and the Light of the World—His Mission from God to give Freedom and Eternal Life to those who receive Him—The Sixth Sign : The Healing of the Blind Man. Israel, blind through Unbelief, will not See. Allegory of the Good Shepherd who lays down His Life to Secure His Flock.

His Discourse at the Feast commemorating the Purification of the Temple by Judas Maccabæus from the Syrian profanation. The Jews desire Him if He is Messiah to free the nation from the Roman power. He declares his Oneness with the Father. They were not expecting a Divine Messiah and therefore reject Him. He withdraws from Jerusalem : there is more Faith beyond Jordan where John Baptist's Testimony is still remembered.—
7. 1-10. 42.

AND AFTER THESE THINGS Jesus walked in Galilee, for He would not walk in Judæa, because the Jews sought to kill Him. Now the feast of the Jews, the feast of Tabernacles, was at hand. His brothers therefore said unto Him, Depart hence and go into Judæa, that thy disciples also may behold thy works which thou doest : for no man doeth anything in secret and himself seeketh to be known openly : if thou doest these things, manifest thyself to the world. For even His brothers did not believe on Him. Jesus therefore saith unto them, My time is not yet come, but your time is alway ready. The world can-

not hate you, but Me it hateth, because I testify of it that its works are evil. Go ye up unto the feast : I go not up yet unto this feast, because My time is not yet fulfilled. And having said these things unto them He abode still in Galilee. But when His brothers were gone up unto the feast, then went He also up, not publicly but as it were in secret. The Jews therefore sought Him at the feast, and said, Where is he ? And there was much murmuring among the multitudes concerning Him : some said, He is a good man, others said, Not so, but he leadeth the multitude astray. Howbeit no man spake openly of Him for fear of the Jews.

But when it was now the midst of the feast Jesus went up into the temple and taught. The Jews therefore marvelled, saying, How knoweth this man letters, having never learned ? Jesus therefore answered them, and said, My teaching is not Mine but His that sent Me : if any man is willing to do His will, he shall know of the teaching whether it be from God or whether I speak from Myself. He that speaketh from himself seeketh his own glory : but He that seeketh the glory of Him that sent Him, the Same is true and no unrighteousness is in Him. Did not Moses give you the law ? And none of you doeth the law ? Why seek ye to kill Me ? The multitude answered, Thou hast a demon : who seeketh to kill thee ? Jesus answered and said unto them, I did one work and ye all marvel. For this cause hath Moses given you circumcision,—not that it is from Moses, but from the fathers,—and on the sabbath ye circumcise a man. If a man receiveth circumcision on the sabbath that the law of Moses may not be broken, are ye wroth with Me because I made a whole man sound on the sabbath ? Judge not according to appearance, but judge the right-

eous judgment. Some therefore of them of Jerusalem said, Is not this he whom they seek to kill? And lo, he speaketh openly and they say nothing unto him: can it be that the rulers indeed have come to know that this is the Christ? Howbeit we know this man whence he is: but when the Christ cometh no one knoweth whence He is. Jesus therefore cried aloud in the temple, teaching and saying, Ye both know Me and know whence I am; and I am not come of Myself, but He that sent Me is true, whom ye know not: I know Him, because I am from Him, and He sent Me. They sought therefore to take Him, and no man laid his hand on Him, because His hour was not yet come. But of the multitude many believed on Him, and said, When the Christ shall come will He do more signs than those which this man hath done?

The Pharisees heard the multitude murmuring these things concerning Him, and the chief priests and the Pharisees sent officers to take Him. Jesus therefore said, Yet a little while am I with you and I go unto Him that sent Me. Ye shall seek Me and shall not find Me, and where I am ye cannot come. The Jews therefore said among themselves, Whither will this man go that we shall not find him? will he go unto the Dispersion among the Greeks and teach the Greeks? What is this word that he said, Ye shall seek me and shall not find me and where I am ye cannot come?

Now on the last day, the great day of the feast, Jesus stood there and cried, saying, If any man thirst let him come unto Me and drink. He that believeth on Me, as the scripture hath said, from within him shall flow rivers of living water. But this spake He of the Spirit, which they that believed on Him were to receive: for the Spirit was not yet given, because Jesus was not yet glorified.

Some of the multitude therefore when they heard these words said, This is of a truth the Prophet : others said, This is the Christ : but some said, What, doth the Christ come out of Galilee ? Hath not the scripture said that the Christ *cometh of the seed of David*, and *from Bethlehem* the village where David was ? So there arose a division in the multitude because of Him. And some of them would have taken Him, but no man laid hands on Him. The officers therefore came to the chief priests and Pharisees, and they said unto them, Why did ye not bring him ? The officers answered, Never man so spake. The Pharisees therefore answered them, Are ye also led astray ? Hath any of the rulers believed on him, or of the Pharisees ? But this multitude which knoweth not the law, cursed are they. Nicodemus saith unto them, he that came to Him before, being one of them, Doth our law judge a man except it first hear from himself and know what he doeth ? They answered and said unto him, Art thou also of Galilee ? Search and see that out of Galilee ariseth no prophet.

Again therefore Jesus spake unto them, saying, I am the Light of the world : he that followeth Me shall not walk in the darkness, but shall have the light of life. The Pharisees therefore said unto Him, Thou bearest witness of thyself ; thy witness is not true. Jesus answered and said unto them, Even if I bear witness of Myself, My witness is true, because I know whence I came and whither I go ; but ye know not whence I come or whither I go. Ye judge after the flesh, I judge no man. And even if I judge, My judgment is true, for I am not alone, but I and the Father that sent Me. And even in your law it is written that the witness of two men is true. I am He that beareth witness of Myself and the Father that sent Me

beareth witness of Me. They said therefore unto Him, Where is thy Father? Jesus answered, Ye know neither Me nor My Father : if ye knew Me, ye would know My Father also. These words spake He in the treasury as He taught in the temple : and no man took Him, because His hour was not yet come.

He said therefore again unto them, I go away and ye shall seek Me, and shall die in your sin : whither I go ye cannot come. The Jews therefore said, Will he kill himself, that he saith, Whither I go ye cannot come? And He said unto them, Ye are from beneath, I am from above : ye are from this world, I am not from this world. I said therefore unto you that ye shall die in your sins : for except ye believe that I am He, ye shall die in your sins. They said therefore unto Him, Who art thou? Jesus said unto them, Precisely that which I also declare to you. [Fathom My speech and ye will discern My nature.] I have many things to speak and to judge concerning you : howbeit He that sent Me is true, and the things which I heard from Him, these speak I unto the world. They perceived not that He spake to them of the Father. Jesus therefore said, When ye have lifted up the Son of Man, then shall ye know that I am He, and that I do nothing of Myself, but as the Father taught Me I speak these things. And He that sent Me is with Me ; He hath not left Me alone, for I do always the things that are pleasing to Him. As He spake these things many believed on Him. Jesus therefore said to those Jews who had believed Him, If ye abide in My word, ye are truly My disciples, and ye shall know the truth, and the truth shall make you free. They answered unto Him, We be Abraham's seed and have never yet been in bondage to any man : how sayest thou, Ye shall be made free?

Jesus answered them, Verily, verily, I say unto you, Every one that committeth sin is the slave of sin : but the slave abideth not in the house for ever : the son abideth for ever. If therefore the Son shall make you free, ye shall be free indeed. I know that ye are Abraham's seed ; yet ye seek to kill Me, because My word hath not free course in you. I speak the things which I have seen with My Father : and ye therefore do the things which ye heard from your father. They answered and said unto Him, Our father is Abraham. Jesus saith unto them, If ye are Abraham's children, do the works of Abraham : but as it really is ye seek to kill Me, a man that hath told you the truth which I heard from God : this did not Abraham. Ye are doing the works of your father. They said unto Him, We were not born of fornication ; we have one Father, God. Jesus said unto them, If God were your Father ye would love Me, for I came forth and am come from God ; for neither have I come of Myself, but He sent Me. Why do ye not understand My speech ? Because ye cannot hear My word. Ye are of your father the devil and the lusts of your father it is your will to do. He was a murderer from the beginning, and stood not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh out of his own resources, for he is a liar and the father of the liar. But because I say the truth, ye believe Me not. Which of you convicteth Me of sin ? If I say truth, why do ye not believe Me ? He that is from God heareth the words of God : For this cause ye hear them not because ye are not of God. The Jews answered and said unto Him, Say we not well that thou art a Samaritan and hast a demon ? Jesus answered, I have not a demon, but I honor My Father, and ye dishonor Me. But I seek not Mine own glory : there is

One that seeketh and judgeth. Verily, verily, I say unto you, If a man keep My word, he shall never see death. The Jews said unto Him, Now we know that thou hast a demon. Abraham is dead, and the prophets, and thou sayest, If a man keep my word, he shall never taste of death : art thou greater than our father Abraham, who died ? And the prophets died : whom makest thou thyself ? Jesus answered, If I glorify Myself, My glory is nothing : it is My Father that glorifieth Me, of whom ye say, that He is your God, and ye have not known Him, but I know Him ; and if I should say, I know Him not, I shall be like unto you, a liar : but I know Him and keep His word. Your father Abraham rejoiced in the hope of seeing My day, and he saw it and was glad. The Jews therefore said unto Him, Thou art not yet fifty years old and hast thou seen Abraham ? Jesus said unto them, Verily, verily, I say unto you, Before Abraham began to be I am. They took up stones therefore to cast at Him : but Jesus hid Himself and went out of the temple.

And as He passed by He saw a man blind from his birth. And His disciples asked Him, saying, Rabbi, who did sin, this man or his parents, that he should be born blind ? Jesus answered, Neither did this man sin nor his parents, but that the works of God should be made manifest in him. We must work the works of Him that sent Me while it is day : night is coming when no man can work. When I am in the world, I am the Light of the world. When He had thus spoken He spat on the ground and made clay of the spittle, and anointed his eyes with the clay, and said unto him, Go wash in the pool of Siloam (which is by interpretation, Sent). He went away therefore, and washed, and came seeing. The neighbors therefore, and they who saw

him aforetime that he was a beggar, said, Is not this he that sat and begged? Others said, It is he: others said, No, but he is like him. He said, I am he. They said therefore unto him, How then were thine eyes opened? He answered, The man that is called Jesus made clay and anointed mine eyes and said unto me, Go to Siloam and wash: so I went away and washed and I received sight. And they said unto him, Where is he? He saith, I know not. They bring to the Pharisees him that aforetime was blind. Now it was the sabbath on the day when Jesus made the clay and opened his eyes. Again therefore the Pharisees also asked him how he received his sight. And he said unto them, He put clay upon mine eyes, and I washed, and do see. Some therefore of the Pharisees said, This man is not from God, because he keepeth not the sabbath. But others said, How can a man that is a sinner do such signs? And there was a division among them. They say therefore unto the blind man again, What sayest thou of him, in that he opened thine eyes? And he said, He is a prophet. The Jews therefore did not believe concerning him that he had been blind and had received his sight, until they called the parents of him that had received his sight and asked them, saying, Is this your son, who ye say was born blind? how then doth he now see? His parents answered and said, We know that this is our son and that he was born blind: but how he now seeth we know not, or who opened his eyes we know not: ask him, he is of age, he shall speak for himself. These things said his parents because they feared the Jews, for the Jews had agreed already that if any man should confess Him to be Christ, he should be put out of the synagogue. Therefore said his parents, He is of age, ask him. So they called a

second time the man that was blind and said unto him, Give glory to God : we know that this man is a sinner. He therefore answered, Whether he be a sinner I know not : one thing I know, that whereas I was blind now I see. They said therefore unto him, What did he to thee ? how opened he thine eyes ? He answered them, I told you even now and ye did not hear : wherefore would ye hear it again ? would ye also become his disciples ? And they reviled him and said, Thou art his disciple, but we are disciples of Moses : we know that God hath spoken unto Moses, but as for this man, we know not whence he is. The man answered and said unto them, Why, herein is the marvel, that ye know not whence he is, and yet he opened mine eyes. We know that God heareth not sinners, but if any man be a worshipper of God and do His will, him He heareth. Since the world began it was never heard that any one opened the eyes of a man born blind : if this man were not from God, he could do nothing. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us ? And they cast him out. Jesus heard that they had cast him out, and finding him He said, Dost thou believe on the Son of Man ? He answered and said, And who is He, Lord, that I may believe on Him ? Jesus said unto him, Thou hast both seen Him and He it is that speaketh with thee. And he said, Lord, I believe : and he worshipped Him. And Jesus said, For judgment came I into this world, that they who see not may see and that they who see may become blind. Those of the Pharisees who were with Him heard these things, and said unto Him, Are we also blind ? Jesus said unto them, If ye were blind, ye would have no sin : but as it is ye say, We see : your sin abideth. Verily, verily, I say unto

you, He that entereth not by the door into the fold of the sheep but climbeth up some other way, the same is a thief and a robber : but he that entereth in by the door is a shepherd of the sheep. To him the porter openeth and the sheep hear his voice, and he calleth his own sheep by name and leadeth them out. When he hath put forth all his own, he goeth before them, and the sheep follow him, for they know his voice : but a stranger will they not follow, but will flee from him, for they know not the voice of strangers. This allegory spake Jesus unto them : but they understood not what things they were which He spake unto them. Jesus therefore said unto them again, Verily, verily I say unto you, I am the door of the sheep. All that came before Me are thieves and robbers : but the sheep did not hear them. I am the door : by Me if any man enter in he shall be saved and shall go in and go out and shall find pasture. The thief cometh not but that he may steal and kill and destroy : I came that they may have life and may have abundance. I am the good shepherd : the good shepherd layeth down his life for the sheep : he that is a hireling and not a shepherd, whose own the sheep are not, beholdeth the wolf coming and leaveth the sheep and fleeth,—and the wolf snatcheth them and scattereth the flock,—because he is a hireling and careth not for the sheep. I am the good shepherd, and I know Mine own and Mine own know Me, even as the Father knoweth Me and I know the Father, and I lay down My life for the sheep. And other sheep I have which are not of this fold : them also I must lead, and they shall hear My voice, and they shall become one flock, *One Shepherd*. Therefore doth the Father love Me because I lay down My life, that I may take it again. No one took it away from Me, but I lay it down of Myself.

I have power to lay it down, and I have power to take it again : this commandment received I from My Father. There arose a division again among the Jews because of these words. And many of them said, He hath a demon and is mad ; why hear ye him ? Others said, These are not the sayings of one possessed with a demon : can a demon open the eyes of the blind ?

At that time the feast of the Dedication was held at Jerusalem : it was winter, and Jesus was walking in the temple in Solomon's porch. The Jews therefore came round about Him and said unto Him, How long dost thou hold us in suspense ? If thou art the Christ, tell us plainly. Jesus answered them, I told you and ye believe not : the works that I do in My Father's name, these bear witness of Me : but ye believe not, because ye are not of My sheep. My sheep hear My voice, and I know them, and they follow Me, and I give unto them eternal life, and they shall never perish, and no one shall snatch them out of My hand. That which My Father hath given unto Me is greater than all, and no one is able to snatch them out of the Father's hand. I and the Father are one. The Jews took up stones again to stone Him. Jesus answered them, Many good works have I shewed you from the Father ; for which of those works do ye stone Me ? The Jews answered Him, For a good work we stone thee not, but for blasphemy, and because that thou being a man makest thyself God. Jesus answered them, Is it not written in your law, *I said, Ye are gods ?* If He called them gods unto whom the word of God came, and the scripture cannot be broken, say ye of Him whom the Father consecrated and sent into the world, Thou blasphemest, because I said, I am Son of

God? If I do not the works of My Father, believe Me not : but if I do them, though ye believe not Me believe the works, that ye may know and understand that the Father is in Me and I in the Father. They sought again therefore to take Him : and He went forth out of their hand.

And He went away again beyond Jordan into the place where John was at the first baptizing, and there He abode, and many came unto Him, and said, John indeed did no sign, but all things whatsoever John spake of this man were true. And many believed on Him there.

FIRST MAIN DIVISION.

THE MANIFESTATION OF HIS GLORY IN LIFE AND POWER.

PART 5.

THE COMPLETION OF HIS PUBLIC SELF-REVELATION AND OF THE JEWS' UNBELIEF.

The Seventh Sign : The Resurrection of Lazarus reveals Jesus as the Prince of Life. Many who beheld the Sign believed on Him, but the heads of the nation resolve upon His Death—The Supper at Bethany : Both Mary and Judas are making ready for His Burial. His Royal Entrance into Jerusalem. Greek proselytes approach Him. The Gentiles will soon be called, but first He must die for the world. The Evangelist's Meditation on the Mysterious Fact of Israel's Unbelief and on the Teaching of Jesus.—11. 1-12. 50.

Now a certain man was sick, Lazarus of Bethany, of the village of Mary and her sister Martha. And it was that Mary who anointed the Lord with ointment and wiped His feet with her hair, whose brother Lazarus was sick. The sisters therefore sent unto Him, saying, Lord, behold, he whom Thou lovest is sick. But when Jesus heard it He said, This sickness is not unto death but for

the glory of God, that the Son of God may be glorified thereby. Now Jesus loved Martha and her sister and Lazarus. When therefore He heard that he was sick, at that time indeed He did not immediately go, but abode two days in the place where He was : then after this He saith to the disciples, Let us go into Judæa again. The disciples say unto Him, Rabbi, the Jews were but now seeking to stone Thee, and goest Thou thither again? Jesus answered, Are there not twelve hours in the day? If a man walk in the day, he stumbleth not, because he seeth the light of this world : but if a man walk in the night, he stumbleth, because the light is not in him. These things spake He, and after this He saith unto them, Our friend Lazarus is fallen asleep, but I go that I may wake him out of sleep. The disciples therefore said unto Him, Lord, if he is fallen asleep, he will be saved. Now Jesus had spoken of his death. But they thought that He spake of taking rest in sleep. Then Jesus therefore said unto them plainly, Lazarus is dead, and I am glad for your sakes that I was not there, to the intent ye may believe ; nevertheless let us go unto him. Thomas therefore who is called Didymus said unto his fellow-disciples, Let us also go that we may die with Him. So when Jesus came He found that he had been in the tomb four days already. Now Bethany was nigh unto Jerusalem, about fifteen furlongs off. And many of the Jews had come to Martha and Mary to console them concerning their brother. Martha therefore when she heard that Jesus was coming went and met Him : but Mary still sat in the house. Martha therefore said unto Jesus, Lord, if Thou hadst been here my brother had not died : and now I know that whatsoever Thou shalt ask of God God will give Thee. Jesus saith unto her, Thy brother shall rise

again. Martha saith unto Him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the Resurrection and the Life : he that believeth on Me even if he die shall live, and whosoever liveth and believeth on Me shall never die : believest thou this ? She saith unto Him, Yea, Lord : I have believed that Thou art the Christ the Son of God, He that cometh into the world. And when she had said this she went away and called Mary her sister secretly, saying, The Master is here and calleth thee. And she when she heard it arose quickly and went unto Him : now Jesus was not yet come into the village, but was still in the place where Martha met Him. The Jews then who were with her in the house and were comforting her, when they saw Mary that she rose up quickly and went out, followed her, supposing that she was going unto the tomb to mourn there. Mary therefore, when she came where Jesus was and saw Him, fell down at His feet, saying unto Him, Lord, if Thou hadst been here my brother had not died. When Jesus therefore saw her weeping and the Jews also weeping who came with her, He was vehemently moved in His spirit and was troubled, and said, Where have ye laid him ? They say unto Him, Lord, come and see. Jesus wept. The Jews therefore said, Behold how he loved him ! But some of them said, Could not this man who opened the eyes of him that was blind have caused that this man also should not die ? Jesus therefore again being vehemently moved in Himself cometh to the tomb : now it was a cave, and a stone lay against it. Jesus saith, Take ye away the stone. Martha, the sister of him that was dead, saith unto Him, Lord, by this time he stinketh : for he hath been dead four days. Jesus saith unto her, Said I not unto thee that if thou believedst

thou shouldest see the glory of God? So they took away the stone. And Jesus lifted up His eyes and said, Father, I thank Thee that Thou heardest Me, and I know that Thou hearest Me always: but because of the multitude which standeth around I said it that they may believe that Thou didst send Me. And when He had thus spoken He cried with a loud voice, Lazarus, come forth. He that was dead came forth bound hand and foot with grave-clothes, and his face was bound about with a napkin. Jesus saith unto them, Loose him and let him go.

Many therefore of the Jews, who came to Mary and beheld that which He did, believed on Him: but some of them went away to the Pharisees and told them the things which Jesus had done.

The chief priests therefore and the Pharisees gathered a council, and said, What are we doing? for this man doeth many signs. If we let him thus alone, all men will believe on him, and the Romans will come and take away both our place and our nation. But a certain one of them, Caiaphas, being high priest that fateful year, said unto them, Ye know nothing at all, nor do ye take account that it is expedient for you that one man should die for the people and that the whole nation perish not. Now this he said not of himself, but being high priest that year he prophesied that Jesus should die for the nation, and not for the nation only, but that He might also gather together into one the children of God that are scattered abroad. So from that day forth they took counsel that they might put Him to death.

Jesus therefore walked no more openly among the Jews, but departed thence into the country near to the wilderness, into a city called Ephraim, and there He abode with the disciples. Now the passover of the Jews

was at hand, and many went up to Jerusalem out of the country before the passover to purify themselves. They sought therefore for Jesus and spake one with another as they stood in the temple, What think ye? That he will not come to the feast? Now the chief priests and the Pharisees had given commandment that if any man knew where He was he should shew it, that they might take Him.

Jesus therefore six days before the passover came to Bethany, where Lazarus was, whom Jesus raised from the dead. So they made Him a supper there, and Martha served, but Lazarus was one of them that sat at meat with Him : Mary therefore took a pound of ointment of spike-nard, very precious, and anointed the feet of Jesus and wiped His feet with her hair : and the house was filled with the odor of the ointment. But Judas Iscariot one of His disciples, who intended to betray Him, saith, Why was not this ointment sold for three hundred shillings, [*i. e.*, about the wages of a laboring man for a whole year,] and given to the poor? Now this he said, not because he cared for the poor, but because he was a thief and having the bag took away what was put therein. Jesus therefore said, Let her alone, it was that she might keep it for the day of My burying : for the poor ye have always with you, but Me ye have not always. The common people therefore of the Jews learned that He was there, and they came, not for Jesus' sake only, but that they might see Lazarus also whom He had raised from the dead. But the chief priests took counsel that they might put Lazarus also to death, because that by reason of him many of the Jews went away and believed on Jesus.

On the morrow a great multitude that had come to the

feast, when they heard that Jesus was coming to Jerusalem, took the branches of the palm trees and went forth to meet Him, and cried out,

Hosanna,

Blessed is He that cometh in the name of the Lord,

Even the King of Israel.

And Jesus, having found a young ass, sat thereon, as it is written,

Fear not, daughter of Zion :

Behold thy King cometh,

Sitting on an ass's colt.

These things understood not His disciples at the first, but when Jesus was glorified then remembered they that these things were written of Him and that they had done these things unto Him. The multitude therefore that was with Him when He called Lazarus out of the tomb, and raised him from the dead, bare witness. For this cause also the multitude went and met Him, for that they heard that He had done this sign. The Pharisees therefore said among themselves, Behold how ye prevail nothing : lo, the world is gone after him.

Now there were certain Greeks among those that went up to worship at the feast : these therefore came to Philip who was of Bethsaida of Galilee, and asked him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew : Andrew cometh and Philip and they tell Jesus. And Jesus answereth them, saying, The hour is come that the Son of Man should be glorified. Verily, verily, I say unto you, Except the grain of wheat fall into the earth and die, it abideth by itself alone ; but if it die, it beareth much fruit. He that loveth his life loseth it, and he that hateth his life in this world shall keep it unto

life eternal. If any man serve Me let him follow Me, and where I am there shall also My servant be : if any man serve Me him will the Father honor. Now *is My soul troubled*, and what shall I say ? Father, save Me from this hour. But for this cause came I unto this hour. Father, glorify Thy name. There came therefore a voice out of heaven, saying, I have both glorified it and will glorify it again. The multitude therefore, that stood by and heard it, said that it had thundered : others said, An angel hath spoken to Him. Jesus answered and said, This voice hath not come for My sake but for your sakes. Now is the judgment of this world, now shall the prince of this world be cast out : and I if I be lifted up from the earth, will draw all men unto Myself. But this He said signifying by what manner of death He should die. The multitude therefore answered Him, We have heard out of the law that the Christ abideth for ever, and how sayest thou, The Son of Man must be lifted up ? who is this Son of Man ? Jesus therefore said unto them, Yet a little while is the Light among you. Walk while ye have the Light, that darkness overtake you not, and he that walketh in the darkness knoweth not whither he goeth. While ye have the Light, believe on the Light, that ye may become sons of Light. These things spake Jesus, and He departed and hid Himself from them. But though He had done so many signs before them, yet they believed not on Him, that the word of Isaiah the prophet might be fulfilled which he spake,

Lord, who hath believed our report ?

And to whom hath the arm of the Lord been revealed ?

For this cause they could not believe, for that Isaiah said again,

*He hath blinded their eyes and hardened their heart,
Lest they should see with their eyes and perceive with their
heart and turn,
And I should heal them.*

These things said Isaiah because he saw His glory, and spake of Him. Nevertheless even of the rulers many believed on Him, but because of the Pharisees they did not confess it lest they should be put out of the synagogue, for they loved the glory that is from men more than the glory that is from God. And Jesus cried aloud and said, He that believeth on Me believeth not on Me but on Him that sent Me, and he that beholdeth Me beholdeth Him that sent Me. I am come a Light into the world, that whosoever believeth on Me may not abide in the darkness. And if any man hear My sayings and keep them not, I judge him not, for I came not to judge the world but to save the world. He that rejecteth Me and receiveth not My sayings hath one that judgeth him : the word that I spake, the same shall judge him in the last day : for I spake not from Myself, but the Father who sent Me, He hath given Me a commandment what I should say and what I should speak. And I know that His commandment is Life Eternal. The things therefore which I speak, even as the Father hath said unto Me, so I speak.

SECOND MAIN DIVISION.

THE MANIFESTATION OF HIS GLORY IN SUFFERING AND
DEATH. 13. 1-20. 31.

PART I.

HE COMPLETES HIS REVELATION OF HIMSELF TO THOSE WHOM HE
HAS DRAWN BY HIS LOVE.

His Humble Loving Service for their Redemption. The Dismissal of Judas.—His Farewell to his Friends: The New Commandment of Love. He and they must part a while. They shall follow and be with Him in His Father's House. He is the Way thither, and the Manifestation of the Father. Meanwhile to Obedient Love He will be Present in the Spirit. His Parting Gift of Peace.—The Vine and the Branches: Union with Jesus in the Spirit, and Abiding in His Love. Notwithstanding the World's Hatred they must bear witness of Him, as will the Spirit—The Spirit's Victory. Again, Farewell.—His Prayer: for Himself, for His Disciples, for All Believers. 13. 1-17. 26.

NOW BEFORE THE FEAST OF THE PASSOVER Jesus knowing that His hour was come that He should depart out of this world unto the Father, having loved His own who were in the world, He loved them to the uttermost. And during supper, the devil having already put into the heart of Judas Iscariot, Simon's son, to betray Him, Jesus, knowing that the Father had given all things into His hands, and that He had come forth from God and was going unto God, riseth from supper and layeth aside His upper garments, and took a towel and girded Himself: then He poureth water into the basin, and began to wash the disciples' feet and to wipe them with the towel wherewith He was girded. So He cometh to Simon Peter. He saith unto Him, Lord, dost Thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now, but thou shalt understand hereafter.

Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with Me. Simon Peter saith unto Him, Lord, not my feet only but also my hands and my head. Jesus saith to him, He who hath bathed needeth not save to wash his feet, but is clean every whit : and ye are clean, but not all. For He knew him that was betraying Him : therefore said He, Ye are not all clean. So when He had washed their feet and taken His garments and sat down again, He said unto them, Know ye what I have done to you ? Ye call me the Master, and the Lord, and ye say well, for so I am. If I then, the Lord and the Master, have washed your feet, ye also ought to wash one another's feet : for I have given you an example, that ye also should do as I have done to you. Verily, verily, I say unto you, A servant is not greater than his lord nor an apostle greater than He that sent him. If ye know these things, blessed are ye if ye do them. I speak not of you all : I know whom I chose : but that the scripture may be fulfilled, *He that eateth my bread lifted up his heel against me*. From henceforth I tell you before it come to pass, that, when it is come to pass, ye may believe that I am He. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth Me, and he that receiveth Me receiveth Him that sent Me. When Jesus had said these things He was troubled in the spirit and testified and said, Verily, verily, I say unto you, that one of you shall betray Me. The disciples stared at one another, doubting of whom He spake. There was at the table reclining in Jesus' bosom one of His disciples, whom Jesus loved : Simon Peter therefore beckoneth to him and saith unto him, Tell us who it is of whom He speaketh. He leaning back, as he was, on Jesus' breast saith unto Him,

Lord, who is it ? Jesus therefore answereth, He it is for whom I shall dip the sop and give it him. So when He had dipped the sop He taketh and giveth it to Judas, the son of Simon Iscariot. And after the sop, then entered Satan into him. Jesus therefore saith unto him, That thou doest do more quickly. Now no man at the table knew for what intent He spake this unto him : for some thought, because Judas had the bag, that Jesus said unto him, Buy what things we have need of for the feast, or that he should give something to the poor. So he having taken the sop went out straightway : and it was night.

When therefore he was gone out Jesus saith, Now is the Son of Man glorified, and God is glorified in Him ; and God shall glorify Him in Himself, and straightway shall He glorify Him. Little children, yet a little while I am with you : ye shall seek Me, and as I said unto the Jews, Whither I go ye cannot come, so now I say unto you. A new commandment I give unto you, that ye love one another, even as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, that ye have love one to another. Simon Peter saith unto Him, Lord, whither goest Thou ? Jesus answered, Whither I go thou canst not follow Me now, but thou shalt follow afterwards. Peter saith unto Him, Lord, why cannot I follow Thee even now ? I will lay down my life for Thee. Jesus answereth, Wilt thou lay down thy life for Me ? Verily, verily, I say unto thee, The cock shall not crow till thou hast denied Me thrice. Let not your heart be troubled : believe in God, believe also in Me. In My Father's house are many abiding-places : if it were not so, I would have told you, for I go to prepare a place for you : and if I go and prepare a place for you, I come again and will receive

you unto Myself, that where I am ye may be also. And whither I go ye know the way. Thomas saith unto him, Lord, we know not whither Thou goest ; how know we the way ? Jesus saith unto him, I am the Way and the Truth and the Life : no one cometh unto the Father but through Me. If ye had known Me, ye would have known My Father also : from henceforth ye know Him and have seen Him. Philip saith unto Him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you and dost thou not know Me, Philip ? he that hath seen Me hath seen the Father ; how sayest thou, Shew us the Father ? Believest thou not that I am in the Father and the Father in Me ? the words that I say unto you I speak not from Myself : but the Father abiding in Me doeth His works. Believe Me that I am in the Father and the Father in Me : or else believe for the very works' sake. Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also, and greater works than these shall he do, because I go unto the Father : and whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son : if ye shall ask Me any thing in My name, that will I do. If ye love Me, ye will keep My commandments : and I will pray the Father and He shall give you another Helper that He may be with you for ever, the Spirit of Truth, whom the world cannot receive, for it beholdeth Him not, neither knoweth Him : ye know Him, for He abideth with you and is in you. I will not leave you fatherless, I come unto you. Yet a little while and the world beholdeth Me no more, but ye behold Me, because I live and ye shall live. In that day ye shall know that I am in My Father and ye in Me and I in you. He that hath My

commandments and keepeth them, he it is that loveth Me : and he that loveth Me shall be loved of My Father, and I will love him and will manifest Myself unto him. Judas, not Iscariot, saith unto Him, Lord, what is come to pass that Thou wilt manifest Thyself unto us and not unto the world ? Jesus answered and said unto him, If a man love Me he will keep My word, and My Father will love him, and We will come unto him and make Our abode with him. He that loveth Me not keepeth not My words : and the word which ye hear is not Mine but the Father's who sent Me. These things have I spoken unto you while yet abiding with you : but the Helper, the Holy Spirit whom the Father will send in My name, He shall teach you all things and bring to your remembrance all that I said unto you. Peace I leave with you, the peace that is Mine I give unto you : not as the world giveth give I unto you. Let not your heart be troubled, neither let it be fearful. Ye heard how I said to you, I go away and I come unto you. If ye loved Me ye would have rejoiced, because I go unto the Father, for the Father is greater than I. And now I have told you before it come to pass, that when it is come to pass ye may believe. I will no more speak much with you, for the prince of the world cometh : and he hath nothing in Me, but that the world may know that I love the Father, and as the Father gave me commandment even so I do. Arise, let us go hence.

I am the True Vine, and My Father is the husbandman : every branch in Me that beareth not fruit He taketh it away, and every branch that beareth fruit He pruneth it that it may bear more fruit. Already ye are pruned because of the word which I have spoken unto you : abide in Me, and I in you. As the branch cannot bear

fruit from itself except it abide in the vine, so neither can ye except ye abide in Me. I am the Vine, ye are the branches. He that abideth in Me and I in him, the same beareth much fruit, for apart from Me ye can do nothing. If a man abide not in Me, he is cast forth as a branch and is withered, and they gather them and cast them into the fire and they are burned. If ye abide in Me and My words abide in you, ask whatsoever ye will and it shall be done unto you. Herein is My Father glorified that ye bear much fruit and become My disciples. Even as the Father hath loved Me, I also have loved you, abide ye in the love that is Mine. If ye keep My commandments, ye shall abide in My love, even as I have kept My Father's commandments and abide in His love. These things have I spoken unto you that the joy that is Mine may be in you and your joy may be made full. This is My commandment, that ye love one another even as I have loved you : greater love hath no man than this, that a man lay down his life for his friends. Ye are My friends if ye do that which I command you. No longer do I call you servants, for the servant knoweth not what his lord doeth : but you I have called friends, for all things that I heard from My Father I have made known unto you. Ye did not choose Me, but I chose you, and appointed you, that ye should go and bear fruit and your fruit should abide, that whatsoever ye shall ask of the Father in My name He may give it you. These things I command you that ye may love one another. If the world hateth you, know that it hath hated Me before it hated you. If ye were of the world, the world would love its own : but because ye are not of the world, but I chose you out of the world, therefore the world hateth you. Remember the word that I said unto you, A servant is not greater than his lord :

if they persecuted Me, they will also persecute you ; if they kept My word, they will keep yours also. But all these things will they do unto you for My name's sake, because they know not Him that sent Me. If I had not come and spoken unto them, they had not had sin : but as it is they have no excuse for their sin. He that hateth Me hateth My Father also. If I had not done among them the works which none other did, they had not had sin : but as it is they have both seen and hated both Me and My Father. But this cometh to pass that the word may be fulfilled that is written in their law, *They hated Me without a cause.* When the Helper is come whom I will send unto you from the Father, the Spirit of Truth which proceedeth from the Father, He shall bear witness of Me : and ye also bear witness, because ye have been with Me from the beginning. These things have I spoken unto you that ye should not be made to stumble. They shall put you out of the synagogue : yea, the hour cometh that whosoever killeth you shall think that he offereth service unto God. And these things will they do because they have not known the Father nor Me. But these things have I spoken unto you that when their hour is come ye may remember them, how that I told you : and these things I said not unto you from the beginning, because I was with you. But now I go unto Him that sent Me and none of you asketh Me, Whither goest Thou ? But because I have spoken these things unto you sorrow hath filled your heart. Nevertheless I tell you the truth, It is expedient for you that I go away. For if I go not away, the Helper will not come unto you ; but if I go, I will send Him unto you. And He when He is come will convict the world in respect of sin and of righteousness and of judgment : of sin, because they believe not on

Me ; of righteousness, because I go to the Father and ye behold Me no more ; of judgment, because the prince of this world hath been judged. I have yet many things to say unto you, but ye cannot bear them now : but when He, the Spirit of Truth, is come, He shall guide you into all the truth, for He shall not speak from Himself, but what things soever He heareth shall He speak, and He shall declare unto you the things that are to come. He shall glorify Me, for He shall take of Mine and shall declare it unto you. All things whatsoever the Father hath are Mine : therefore said I that He taketh of Mine and shall declare it unto you.

A little while and ye behold Me no more, and again a little while and ye shall see Me. Some of His disciples therefore said one to another, What is this that He saith unto us, A little while and ye behold Me not, and again a little while and ye shall see Me ? and, Because I go to the Father ? They said therefore, What is this that He saith, A little while ? We know not what He saith. Jesus perceived that they were desirous to ask Him, and He said unto them, Do ye inquire among yourselves concerning this, that I said, A little while and ye behold Me not, and again a little while and ye shall see Me ? Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice : ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come : but when she is delivered of the child, she remembereth no more the anguish, for the joy that a man is born into the world. And ye therefore now have sorrow : but I will see you again, *and your heart shall rejoice*, and your joy no one taketh away from you. And in that day ye shall ask Me no question : verily, verily, I say unto you, If ye shall ask anything of the

Father He will give it you in My name. Hitherto have ye asked nothing in My name : ask and ye shall receive, that your joy may be made full. These things have I spoken unto you in dark sayings : the hour cometh when I shall no more speak unto you in dark sayings but shall tell you plainly of the Father. In that day ye shall ask in My name, and I say not unto you that I will pray the Father for you ; for the Father Himself loveth you, because ye have loved Me and have believed that I came forth from the Father. I came out from the Father and am come into the world : again I leave the world and go unto the Father. His disciples say, Lo, now speakest Thou plainly, and speakest no dark saying. Now know we that Thou knowest all things and needest not that any man should ask Thee : by this we believe that Thou camest forth from God. Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is come, that ye shall be scattered every man to his own and shall leave Me alone : and yet I am not alone, because the Father is with Me. These things have I spoken unto you that in Me ye may have peace : in the world ye have tribulation, but be of good cheer, I have overcome the world.

These things spake Jesus, and lifting up His eyes to heaven He said, Father, the hour is come ; glorify Thy Son, that the Son may glorify Thee, even as Thou gavest Him authority over all flesh, that whatsoever Thou hast given Him, to them He should give Eternal Life. And this is the Life Eternal, that they should know Thee the only true God and Him whom Thou didst send, Jesus Christ. I glorified Thee on the earth, having accomplished the work which Thou hast given Me to do : and now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was. I

manifested Thy name unto the men whom Thou gavest Me out of the world. Thine they were and Thou gavest them to Me, and they have kept Thy word. Now they know that all things whatsoever Thou hast given Me are from Thee : for the words which Thou gavest Me I have given unto them, and they received them and knew of a truth that I came forth from Thee, and they believed that Thou didst send Me. I pray for them : I pray not for the world but for those whom Thou hast given Me, for they are Thine, and all things that are Mine are Thine and Thine are Mine, and I am glorified in them. And I am no more in the world, and these are in the world, and I come to Thee. Holy Father, keep them in Thy name which Thou hast given Me, that they may be one even as We are. While I was with them I kept them in Thy name which Thou hast given Me, and I guarded them, and not one of them perished but the son of perdition, that the scripture might be fulfilled. But now I come to Thee, and these things I speak in the world, that they may have the joy that is Mine made full in themselves. I have given them Thy word, and the world hated them, because they are not of the world even as I am not of the world. I pray not that Thou shouldest take them from the world but that Thou shouldest keep them from the evil one. They are not of the world even as I am not of the world. Consecrate them in the Truth : Thy word is Truth. As Thou didst send Me into the world, even so sent I them into the world : and for their sakes I consecrate Myself, that they themselves also may be consecrated in Truth. Neither for these only do I pray, but for them also that believe on Me through their word, that they may all be one, even as Thou, Father, art in Me and I in Thee, that they also may be in Us, that the

world may believe that Thou didst send Me. And the glory which Thou hast given Me I have given unto them, that they may be one even as We are one, I in them and Thou in Me, that they may be perfected into one, that the world may know that Thou didst send Me and lovedst them even as Thou lovedst Me. Father, that which Thou hast given Me, I desire that where I am they also may be with Me, that they may behold My glory which Thou hast given Me, for Thou lovedst Me before the foundation of the world. O Righteous Father, the world knew Thee not, but I knew Thee, and these knew that Thou didst send Me, and I made known unto them Thy name and will make it known, that the love wherewith Thou lovedst Me may be in them and I in them.

SECOND MAIN DIVISION.

THE MANIFESTATION OF HIS GLORY IN SUFFERING AND DEATH.

PART 2.

HIS PASSION AND DEATH.

His Betrayal, Arrest, and Trial before the Sanhedrin : The Trial before Pilate. The Crucifixion. The Parting of His Garments, His Filial Love. The Death of Jesus His Pierced Side. His Burial.
18. 1-19. 42.

When Jesus had spoken these words He went forth with His disciples over the brook Kidron where was a garden, into the which He entered, Himself and His disciples. Now Judas also who was betraying Him knew the place, for Jesus oft-times resorted thither with His disciples. Judas then, having received the band of soldiers, and officers from the chief priests and the Pharisees, cometh thither with lanterns and torches and

weapons. Jesus therefore, knowing all the things that were coming upon Him, went forth, and saith unto them, Whom seek ye ? They answered Him, Jesus the Nazarene. Jesus saith unto them, I am He. And Judas also who was betraying Him was standing with them. When therefore He said unto them, I am He, they went backward and fell to the ground. Again therefore He asked them, Whom seek ye ? And they said, Jesus the Nazarene. Jesus answered, I told you that I am He : if therefore ye seek Me, let these go their way : that the word might be fulfilled which He spake, Of those whom Thou hast given Me I lost not one. Simon Peter therefore having a sword drew it and struck the high priest's servant and cut off his right ear. Now the servant's name was Malchus. Jesus therefore said unto Peter, Put up the sword into the sheath : the cup which the Father hath given Me shall I not drink it ?

So the band and the chief captain and the officers of the Jews seized Jesus and bound Him and led Him to Annas first ; for he was father-in-law to Caiaphas, who was high priest that year : now Caiaphas was he who gave counsel to the Jews that it was expedient that one man should die for the people. And Simon Peter followed Jesus and so did another disciple. Now that disciple was known unto the high priest, and entered in with Jesus into the court of the high priest, but Peter was standing at the door without. So the other disciple, who was known unto the high priest, went out and spake unto her that kept the door and brought in Peter. The maid therefore that kept the door saith unto Peter, Art thou also one of this man's disciples ? He saith, I am not. Now the servants and the officers were standing there, having made a fire of coals, for it was cold, and they were warm-

ing themselves : and Peter also was with them, standing and warming himself. The high priest therefore asked Jesus of His disciples and of His teaching. Jesus answered him, I have spoken openly to the world ; I ever taught in synagogue and in the temple, where all the Jews come together, and in secret spake I nothing : why askest thou Me ? ask them that have heard Me, what I spake unto them : behold, these know the things which I said. And when He had said this, one of the officers standing by struck Jesus with his hand, saying, Answerest thou the high priest so ? Jesus answered him, If I have spoken evil, bear witness of the evil : but if well, why smitest thou Me ? Annas therefore sent Him bound unto Caiaphas the high priest. Now Simon Peter was standing and warming himself. They said therefore unto him, Art thou also one of his disciples ? He denied, and said, I am not. One of the servants of the high priest, being a kinsman of him whose ear Peter cut off, saith, Did not I see thee in the garden with him ? Peter therefore denied again : and straightway a cock crew.

They lead Jesus therefore from Caiaphas into the Prætorium : and it was early ; and they themselves entered not into the Prætorium, that they might not be defiled, but might eat the passover. Pilate therefore went out unto them, and saith, What accusation bring ye against this man ? They answered and said unto him, If this man were not an evil-doer, we should not have delivered him up unto thee. Pilate therefore said unto them, Take him yourselves, and judge him according to your law. The Jews said unto him, It is not lawful for us to put any man to death : that the word of Jesus might be fulfilled, which He spake signifying by what manner of death He was about to die, Pilate therefore entered again

into the Prætorium and called Jesus and said unto Him, Art thou the King of the Jews? Jesus answered, Sayest thou this of thyself or did others tell it thee concerning Me? Pilate answered, Am I a Jew? Thine own nation and the chief priests delivered thee unto me: what hast thou done? Jesus answered, The kingdom which is Mine springeth not from this world: if the kingdom which is Mine sprang from this world, then My servants would have gone on fighting, that I should not be delivered to the Jews: but as it is, the kingdom which is Mine is not from hence. Pilate therefore said unto Him, Then thou art a king? Jesus answered, Thou sayest it, for I am a king. To this end have I been born and to this end am I come into the world, that I should bear witness unto the Truth: every one that is of the Truth heareth My voice. Pilate saith unto him, What is truth? And when he had said this he went out again unto the Jews, and saith unto them, I find no crime in him: but ye have a custom that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews? They cried out therefore again, saying, Not this man but Barabbas. Now Barabbas was a robber.

Then Pilate therefore took Jesus and scourged Him. And the soldiers plaited a crown of thorns and put it on His head, and arrayed Him in a purple garment, and they came unto Him and said, Hail, King of the Jews! and they struck Him with their hands. And Pilate went out again and saith unto them, Behold, I bring him out to you, that ye may know that I find no crime in him. Jesus therefore came out, wearing the crown of thorns and the purple garment. And Pilate saith unto them, Behold the man! When therefore the chief priests and the officers saw Him, they cried out, Crucify, crucify. Pilate

saith unto them, Take him yourselves and crucify him, for I find no crime in him. The Jews answered him, We have a law, and by that law he ought to die, because he made himself Son of God. When Pilate therefore heard this saying, he was the more afraid, and entered into the Prætorium again and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Pilate therefore saith unto Him, Speakest thou not unto me? knowest thou not that I have the power to release thee and have power to crucify thee? Jesus answered him, Thou wouldest have no power against Me except it were given thee from above: therefore he that delivered Me unto thee hath greater sin. Upon this Pilate sought to release Him: but the Jews cried out, saying, If thou release this man, thou art not Cæsar's friend: every one that maketh himself a king speaketh against Cæsar. When Pilate therefore heard these words he brought Jesus out, and sat down on the judgment-seat at a place called The Pavement, but in Hebrew, Gabbatha. Now it was the Preparation of the passover, it was about the sixth hour. And he saith unto the Jews, Behold, your King! They therefore cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar. Then therefore he delivered Him unto them to be crucified.

They took Jesus therefore: and He went out bearing the cross for Himself unto the place called The place of a skull, which is called in Hebrew Golgotha, where they crucified Him, and with Him two others, on either side one, and Jesus in the midst. And Pilate wrote a title also, and put it on the cross: and there was written JESUS THE NAZARENE THE KING OF THE JEWS. This title there-

fore read many of the Jews, for the place where Jesus was crucified was nigh to the city : and it was written in Hebrew, and in Latin, and in Greek. The chief priests of the Jews therefore said to Pilate, Write not, The King of the Jews, but that he said, I am King of the Jews. Pilate answered, What I have written I have written.

The soldiers therefore when they had crucified Jesus took His garments and made four parts, to every soldier a part, and also the coat. Now the coat was without seam, woven from the top throughout : they said therefore one to another, Let us not rend it, but cast lots for it, whose it shall be : that the scripture might be fulfilled, which saith,

*They parted my garments among them
And upon my vesture did they cast lots.*

These things therefore the soldiers did : but there were standing by the cross of Jesus His mother and His mother's sister, Mary the wife of Clopas and Mary Magdalene. When Jesus therefore saw His mother and the disciple standing by, whom He loved, He saith unto His mother, Woman, behold, thy son : then saith He to the disciple, Behold, thy mother. And from that hour the disciple took her unto his own home.

After this Jesus, knowing that all things are now finished, that the scripture might be accomplished, saith, *I thirst.* There was set there a vessel full of vinegar : so they put a sponge full of the *vinegar* upon hyssop and brought it to His mouth. When Jesus therefore had received the vinegar He said, It is finished : and He bowed His head and gave up His spirit. The Jews therefore, because it was the Preparation, that the bodies should not remain on the cross upon the sabbath, for the day of that sabbath was a high day, asked of Pilate that

their legs might be broken and that they might be taken away. The soldiers therefore came, and brake the legs of the first and of the other who was crucified with Him: but when they came to Jesus, and saw that He was dead already, they brake not His legs; howbeit one of the soldiers with a spear pierced His side, and straightway there came out blood and water. And he that hath seen hath borne witness, and his witness is true, and he knoweth that he saith true, that ye also may believe. For these things came to pass that the scripture might be fulfilled, *A bone of him shall not be broken.* And again another scripture saith, *They shall look on him whom they pierced.*

And after these things Joseph of Arimathæa, being a disciple of Jesus, but secretly for fear of the Jews, asked of Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore and took away His body. And there came also Nicodemus, he who at the first came to Him by night, bringing a roll of myrrh and aloes, about a hundred pound weight. So they took the body of Jesus and bound it in linen cloths with the spices, as the custom of the Jews is to bury. Now in the place where He was crucified there was a garden, and in the garden a new tomb, wherein was never man yet laid: there then because of the Jews' Preparation, for the tomb was nigh at hand, they laid Jesus.

SECOND MAIN DIVISION.

THE MANIFESTATION OF HIS GLORY IN SUFFERING AND
DEATH.

PART 3.

HIS RESURRECTION.

The Empty Tomb. His Appearance to Mary Magdalene. His First Appearance to His Disciples. His Second Appearance : Thomas' Doubt gives way to Faith. The Evangelist's purpose in writing : that his readers might be led to Faith that does not need sight, faith that Jesus is the Christ the Son of God. 20.1-31.

Now on the first day of the week cometh Mary Magdalene early, while it was yet dark, unto the tomb, and seeth the stone taken away from the tomb. She runneth therefore and cometh to Simon Peter and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the tomb, and we know not where they have laid Him. Peter therefore went forth and the other disciple, and they went toward the tomb. And they ran both together : and the other disciple outran Peter and came first to the tomb, and stooping and looking in he seeth the linen cloths lying, yet entered he not in. Simon Peter therefore also cometh following him, and entered into the tomb ; and he beholdeth the linen cloths lying, and the napkin, that was upon His head, not lying with the linen cloths but rolled up in a place by itself. Then entered in therefore the other disciple also who came first to the tomb, and he saw and believed : for as yet they knew not the scripture that He must rise again from the dead. So the disciples went away again unto their own home. But Mary was standing without at the tomb weeping. So as she wept she stooped and

looked into the tomb, and beholdeth two angels in white sitting, one at the head and one at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid Him. When she had thus said she turned herself back, and beholdeth Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She supposing Him to be the gardener saith unto Him, Sir, if thou hast borne Him hence, tell me where thou hast laid Him, and I will take Him away. Jesus saith unto her, Mary. She turneth herself and saith unto Him in Hebrew, Rabbuni (which is to say, Master). Jesus saith to her, Do not cling to Me, for I am not yet ascended unto the Father: but go unto My brethren and say to them, I ascend unto My Father and your Father and My God and your God. Mary Magdalene cometh and telleth the disciples, I have seen the Lord; and how that He had said these things unto her.

When therefore it was evening on that day, the first day of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in their midst, and saith unto them, Peace be unto you. And when He had said this He shewed unto them His hands and His side. The disciples therefore were glad when they saw the Lord. Jesus therefore said to them again, Peace be unto you: as the Father hath sent Me, even so send I you. And when He had said this He breathed on them and saith unto them, Receive ye the Holy Spirit: whosoever sins ye forgive they are forgiven unto them; whosoever sins ye retain they are retained.

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in His hands the print of the nails and put my finger into the print of the nails and put my hand into His side, I will not believe.

And after eight days again His disciples were within and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst and said, Peace be unto you. Then saith He to Thomas, Reach hither thy finger and see My hands, and reach hither thy hand and put it into My side, and become not faithless but believing. Thomas answered and said unto Him, My Lord and my God. Jesus saith unto him, Because thou hast seen Me hast thou believed? blessed are they that have not seen and yet have believed.

Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book : but these are written that ye may believe that Jesus is the Christ the Son of God, and that believing ye may have life in His name.

EPILOGUE.

THE MANIFESTATION OF JESUS AT THE SEA OF TIBERIAS.

His Third Appearance. Long Failure and Final Success of those whom He has called to be Fishers for Men. Their varied Destiny : Peter's Martyrdom, John's Abiding. Conclusion. 21. 1-25.

AFTER THESE THINGS Jesus manifested Himself again to the disciples at the sea of Tiberias ; and He manifested Himself on this wise. There were together Simon Peter and Thomas called Didymus and Nathanael of Cana in Galilee and the sons of Zebedee and two other of His disciples. Simon Peter saith unto them, I

go a fishing : they say unto him, We also come with thee. They went forth and entered into the boat, and that night they caught nothing. But when day was now breaking, Jesus stood on the beach : howbeit the disciples knew not that it was Jesus. Jesus therefore saith unto them, Children have ye aught to eat ? They answered Him, No. And He said unto them, Cast the net on the right side of the boat, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. That disciple therefore whom Jesus loved saith unto Peter, It is the Lord. So when Simon Peter heard that it was the Lord, he girt his coat about him, for he was naked, and cast himself into the sea : but the other disciples came in the little boat, for they were not far from the land, but about two hundred cubits off [about one hundred yards], dragging the net full of fishes. So when they got out upon the land they see a fire of coals there and a fish laid thereon and a loaf of bread. Jesus saith unto them, Bring of the fish which ye have now caught. Simon Peter therefore went aboard and drew the net to land full of great fishes, a hundred and fifty and three : and for all there were so many the net was not rent. Jesus saith unto them, Come breakfast. And none of the disciples durst inquire of Him, Who art Thou ? knowing that it was the Lord. Jesus cometh and taketh the loaf and giveth them, and the fish likewise. This is now the third time that Jesus was manifested to the disciples after that He was risen from the dead.

So when they had breakfasted, Jesus saith to Simon Peter, Simon son of John, lovest thou Me more than these ? He saith unto Him, Yea, Lord, Thou knowest that I love Thee. He saith unto him, Feed My lambs. He saith to him again a second time, Simon son of John,

lovest thou Me? He saith unto Him, Yea, Lord, Thou knowest that I love Thee. He saith unto him, Be a shepherd to the weak ones of My flock. He saith unto him the third time, Simon son of John, lovest thou Me? Peter was grieved because He said unto him the third time, Lovest thou Me? And he said unto Him, Lord, Thou knowest all things, Thou perceivest that I love Thee. Jesus saith unto him, Feed the weak ones of My flock. Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee and carry thee whither thou wouldest not. Now this He spake signifying by what manner of death he should glorify God. And when He had spoken this He saith unto him, Follow Me. Peter, turning about, seeth the disciple whom Jesus loved following, who also leaned back on His breast at the supper and said, Lord who is he that betrayeth Thee? Peter therefore seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he abide while I am coming, what is that to thee? follow thou Me. This saying therefore went forth among the brethren, that that disciple should not die. Yet Jesus said not unto him that he should not die; but, If I will that he abide while I am coming, what is that to thee?

This is the disciple who beareth witness of these things and wrote these things, and we know that his witness is true.

And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself would not contain the books that should be written.

SECTION CONCERNING THE ADULTERESS.

[ACCORDING TO JOHN VII. 53—VIII. II.*]

[And they went every man unto his own house, but Jesus went unto the mount of Olives. And early in the morning He came again into the temple, and all the people came unto Him, and He sat down and taught them. And the scribes and the Pharisees bring a woman taken in adultery, and having set her in the midst they say unto Him, Master, this woman hath been taken in adultery, in the very act : now in the law Moses commanded us to stone such : what then sayest thou of her ? And this they said making trial of Him, that they might have whereof to accuse Him. But Jesus stooped down and with His finger wrote on the ground. But when they continued asking Him, He lifted up Himself and said unto them, He that is without sin among you, let him first cast a stone at her : and again He stooped down and with His finger wrote on the ground. And they, when they heard it, went out one by one, beginning from the eldest, unto the last, and He was left alone, and the woman, where she was, in the midst. And Jesus lifted up Himself and said unto her, Woman, where are they ? did no man condemn thee ? And she said, No man, Lord. And Jesus said, Neither do I condemn thee : go thy way, from henceforth sin no more.]

* A very early interpolation.

THE FIRST EPISTLE OF JOHN.

[See page 520.

The Epistle does not readily yield to analysis, and so rich and full are its thoughts, and so vitally connected are they, that the only sufficient sketch of its plan would be a repetition of it in its own words. There seem to be three leading divisions :

1. True Fellowship with God is Fellowship in His Life in keeping His Commandments and living as Jesus lived.
2. Fellowship with Him is Righteousness and Love.
3. Fellowship with Him is secured to us in Jesus Christ the Son of God.]

THAT WHICH WAS FROM THE BEGINNING, that which we have heard, that which we have seen with our eyes, that which we beheld and our hands handled, concerning the Word of Life,—and the Life was manifested, and we have seen and bear witness and declare unto you the Life, the eternal Life which was with the Father and was manifested unto us,—that which we have seen and heard declare we unto you also, that ye also may have fellowship with us : yea, and our fellowship is with the Father and with His Son Jesus Christ : and these things we write that our joy may be made full.

And this is the message which we have heard from Him and announce unto you, that God is Light and in Him is no darkness at all. If we say that we have ‘fellowship’ with Him and are walking in the darkness, we lie and are not doing the truth : but if we walk in the Light as He is in the Light, we have ‘fellowship’ one with

another and the blood of Jesus His Son cleanseth us from all sin. If we say that we have no sin, we are deceiving ourselves and the Truth is not in us. If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar and His Word is not in us. My little children, these things write I unto you that ye may not sin. And if any man sin, we have an Advocate with the Father, Jesus Christ the Righteous, and He is the propitiation for our sins, and not for ours only but also for the whole world. And hereby know we that we 'know' Him, if we keep His commandments. He that saith I know Him and keepeth not His commandments is a liar, and in him the Truth is not : but whoso keepeth His Word, in him verily hath the love of God been perfected. Hereby know we that we are 'in Him' : he that saith he abideth 'in Him' ought himself also to walk even as He walked.

Beloved, no new commandment write I unto you, but an old commandment which ye had from the beginning : the old commandment is the word which ye heard. Again, a new commandment write I unto you, which thing is a true thing in Him and in you, because the darkness is passing away and the real Light is already shining. He that saith he is 'in the Light' and hateth his brother is in the darkness even until now. He that loveth his brother abideth 'in the Light,' and there is none occasion of stumbling in him : but he that hateth his brother is in the darkness and in the darkness is walking, and knoweth not whither he is going because the darkness hath blinded his eyes. I write unto you, my little children, because your sins are forgiven you for His name's sake : I write unto you, fathers, because ye

know Him who is from the beginning : I write unto you, young men, because ye have overcome the evil one. I have written unto you, little children, because ye know the Father : I have written unto you, fathers, because ye know Him who is from the beginning : I have written unto you, young men, because ye are strong and the Word of God abideth in you and ye have overcome the evil one. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him : because all that is in the world, the lust of the flesh and the lust of the eyes and the vain-glory of wealth, is not from the Father, but is from the world : and the world is passing away and the lust thereof, but he that doeth the will of God abideth for ever.

Little children, it is the last hour, and as ye heard that Antichrist cometh, even now have there arisen many Antichrists ; whereby we know that it is the last hour. From us they went out, but they were not of us ; for if they had been of us, they would have continued with us : but that they might be made manifest that they all are not of us. And ye yourselves have an anointing from the Holy One : ye all know—I have not written unto you because ye know not the truth, but because ye know it, and because no lie is of the truth. Who is the liar but he that denieth that Jesus is the Christ ? This is the Antichrist, he that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father : he that confesseth the Son hath the Father also. As for you, let that abide in you which ye heard from the beginning : if that which ye heard from the beginning abide in you, ye also shall abide in the Son and in the Father. And this is the promise which He promised us, the Life Eter-

nal. These things have I written unto you concerning them that would lead you astray. And as for you, the anointing which ye received from Him abideth in you, and ye need not that any one teach you ; but as His anointing teacheth you concerning all things, and is true and is no lie, and even as it taught you, ye abide in Him. And now, my little children, abide in Him, that if He shall be manifested we may have boldness and not be ashamed before Him at His coming. If ye know that He is righteous, ye know that every one also that doeth righteousness is begotten of Him.

Behold what manner of love the Father hath bestowed upon us, that we should be called children of God, and we are. For this cause the world knoweth us not, because it knew not Him. Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that if He shall be manifested we shall be like Him, for we shall see Him even as He is. And every one that hath this hope set on Him purifieth himself even as He is pure.

Every one that doeth sin doeth also lawlessness, and sin is lawlessness. And ye know that He was manifested to take away sins, and in Him is no sin. Whosoever abideth in Him sinneth not : whosoever sinneth hath not seen Him, neither knoweth Him. My little children, let no man lead you astray : he that doeth righteousness is righteous, even as He is righteous : he that doeth sin is from the devil, for the devil sinneth from the beginning. To this end was the Son of God manifested, that He might destroy the works of the devil.

Whosoever is begotten of God doeth no sin, because His seed abideth in him, and he cannot sin, because he is begotten of God. In this the children of God are manifest and the children of the devil : whosoever

doeth not righteousness is not from God, neither he that loveth not his brother. For this is the message which ye heard from the beginning, that we should love one another : not as Cain was from the evil one and slew his brother : and wherefore slew he him ? Because his works were evil, and his brother's righteous.

Marvel not, brethren, if the world hateth you. We know that we have passed out of death into life, because we love the brethren : he that loveth not abideth in death. Whosoever hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him.

Hereby know we Love, because He laid down His life for us : and we ought to lay down our lives for the brethren. But whoso hath the world's goods and beholdeth his brother in need and shutteth up his compassion from him, how doth the love of God abide in him ? My little children, let us not love in word, neither with the tongue, but in deed and truth.

Hereby shall we know that we are of the truth, and shall assure our heart before Him whereinsoever our heart condemn us, because God is greater than our heart and knoweth all things. Beloved, if our heart condemn us not, we have boldness toward God, and whatsoever we ask we receive of Him, because we keep His commandments and do the things that are pleasing in His sight. And this is His commandment, that we should believe the name of His Son Jesus Christ and love one another, even as He gave us commandment. And he that keepeth His commandments abideth in Him, and He in him : and hereby we know that He abideth in us, by the Spirit which He gave us.

Beloved, believe not every spirit, but test the spirits whether they are from God, because many false prophets

are gone out into the world. Hereby know ye the Spirit of God : every spirit which confesseth that Jesus Christ is come in the flesh is from God, and every spirit which confesseth not Jesus is not from God : and this is the spirit of the Antichrist, whereof ye have heard that it cometh, and now it is in the world already. Ye are from God, my little children, and have overcome them, because greater is He that is in you than he that is in the world : they are from the world : therefore from the world they speak and the world heareth them. We are from God : he that knoweth God heareth us, he who is not from God heareth us not. By this we know the spirit of Truth and the spirit of error.

Beloved, let us love one another, for Love is from God, and every one that loveth is begotten of God and 'knoweth' God. He that loveth not knoweth not God, for God is Love. Herein was the Love of God manifested in us, that God hath sent His only begotten Son into the world that we might live through Him. Herein is Love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins. Beloved, if God so loved us, we also ought to love one another. God no man hath ever seen : if we love one another, God abideth in us and His love is perfected in us. Hereby know we that we abide in Him and He in us, because He hath given us of His Spirit. And we have beheld and bear witness that the Father hath sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus Christ is the Son of God, God abideth in him and he in God. And we 'know' and have believed the love which God hath in us. God is Love, and he that abideth in love abideth in God and God abideth in him. Herein is love made perfect with us, that we may have boldness

in the day of judgment, because as He is even so are we in this world. There is no fear in love, but perfect love casteth out fear, because fear hath punishment, and he that feareth is not made perfect in love. Let us love, because He first loved us. If a man say, I love God, and hateth his brother, he is a liar : for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen. And this commandment have we from Him, that he who loveth God love his brother also.

Whosoever believeth that Jesus is the Christ is begotten of God, and whosoever loveth Him that begat loveth him also that is begotten of Him. Herèby we know that we love the children of God, when we love God and do His commandments : for this is the love of God, that we keep His commandments, and His commandments are not grievous, because whatsoever is begotten of God overcome the world. And this is the victory that hath overcome the world, our faith : and who is he that overcome the world but he that believeth that Jesus is the Son of God ? This is He that came by water and blood, Jesus Christ ; not with the water only, but with the water and with the blood : and it is the Spirit that beareth witness, because the Spirit is the Truth. For there are three who bear witness, the Spirit and the water and the blood, and the three agree in one, [are concurrent witnesses to one and the same fact.] If we receive the witness of men, the witness of God is greater, for the witness of God is this, that He hath borne witness concerning His Son. He that believeth on the Son of God hath the witness in him : he that believeth not God hath made Him a liar, because he hath not believed in the witness that God hath borne concerning His Son. And the witness is this, that God gave unto us Eternal Life, and this Life is

in His Son. He that hath the Son hath the Life ; he that hath not the Son of God hath not the Life. These things have I written unto you, that ye may know that ye have Eternal Life, unto you that believe on the name of the Son of God. And this is the boldness which we have toward Him, that if we ask anything according to His will He heareth us. And if we know that He heareth us whatsoever we ask, we know that we have the petitions which we have asked of Him. If any man see his brother sinning a sin not unto death, he shall ask, and God will give him life, for them that sin not unto death. There is a sin unto death : not concerning this do I say that he should make request. All unrighteousness is sin, and there is a sin not unto death. We know that whosoever is begotten of God sinneth not, but he that was begotten of God keepeth him, and the evil one toucheth him not. We know that we are from God, and the whole world lieth in the evil one. But we know that the Son of God is come, and hath given us an understanding, that we know Him that is true : and we are in Him that is true, in His Son Jesus Christ. This is the true God and Eternal Life. My little children, guard yourselves from idols.

QUOTATIONS FROM THE OLD TESTAMENT.

Passages and phrases which in Westcott and Hort's Greek text are marked by uncial type as taken from the Old Testament are in the corresponding places of this volume printed in *Italic characters*. The following list of such Quotations as occur in the portions of the New Testament included in this volume has been adapted from Westcott and Hort's, as given in the Appendix to their New Testament in Greek. Mt. x. 6, Lu. xxiv. 5, should not have been italicized. In 2 Cor. v. 17 *old things . . . beho'd . . . new* should have been printed in italics.

ST MARK		
i 2	Mal iii 1	6 Gen i 27
3	Is xl 3	7 f. Gen ii 24
44	Lev xiii 49	19 Ex xx 13-16; Deut v
ii 26	1 Sam xxi 6	17-20
iv 12	Is vi 9 f.	— Ex xx 12; Deut v 16
29	Joel iii 13	27 Gen xviii 14; Job xlii
32	Dan iv 12, 21; Ez	2
	xvii 23	xi 9 f. Ps cxviii 25 f.
vi 34	Num xxvii 17; Ez	17 Is lvi 7
	xxxiv 5	— Jer vii 11
vii 6 f.	Is xxix 13	xii 1 Is v 1 f.
10	Ex xx 12; Deut v 16	10 f. Ps cxviii 22 f.
—	Ex xxi 17	19 Deut xxv 5; Gen
viii 18	Jer v 21; Ez xii 2	xxxviii 8
ix 12	Mal iv 5 f.	26 Ex iii 6
48	Is lxvi 24	29 f. Deut vi 4 f.
x 4	Deut xxiv 1	31 Lev xix 18
		32 Deut vi 4
		— Deut iv 35

33	Deut vi 5
xii —	Lev xix 18
—	1 Sam xv 22
36	Ps cx 1
xiii 7	Dan ii 28
8	Is xix 2
12	Mic vii 6
14	Dan ix 27 ; xii 11
19	Dan xii 1
22	Deut xiii 1
24	Is xiii 10
25	Is xxxiv 4
25	Dan vii 13
27	Zech ii 6 ; Deut xxx 4
xiv 18	Ps xli 9
24	Ex xxiv 8 ; Zech ix 11
27	Zech xiii 7
34	Ps xlii 5
62	Dan vii 13 ; Ps cx 1 ff.
xv 24	Ps xxii 18
29	Ps xxii 7 ; cix 25
34	Ps xxii 1
36	Ps lxix 21
xvi 19	2 Ks ii 11
—	Ps cx 1

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i 23	Is vii 14
ii 6	Mic v 2
15	Hos xi 1
18	Jer xxxi 15
iii 3	Is xl 3
iv 4	Deut viii 3
6	Ps xci 11 f.
7	Deut vi 16
10	Deut vi 13
15 f.	Is ix 1 f.
v 3 f.	Is lxi 1 f.
5	Ps xxxvii 11
8	Ps xxiv 4
21	Ex xx 13 ; Deut v 17
27	Ex xx 14 ; Deut v 18
31	Deut xxiv 1
33	Num xxx 2 ; Deut xxiii 21

34 f.	Is lxvi 1
v 35	Ps xlviii 2
38	Ex xxi 24 ; Lev xxiv 20 ; Deut xix 21
43	Lev xix 18
48	Deut xviii 13
vi 6	Is xxxvi 20 ; 2 Ks iv 33
vii 22	Jer xxvii 15 ; xiv 14
23	Ps vi 8
viii 4	Lev xiii 49
11	Mal i 11 ; Is lix 19
17	Is liii 4
ix 13	Hos vi 6
36	Num xxvii 17 ; Ez xxxiv 5
x 35 f.	Mic vii 6
xi 5	Is lxi 1
10	Mal iii 1
23	Is xiv 13, 15
29	Jer vi 16
xii 4	1 Sam xxi 6
7	Hos vi 6
18 ff.	Is xlii 1-4 ; xli 8 f.
40	Jon i 17
xiii 14 f.	Is vi 9 f.
32	Dan iv 12, 21
35	Ps lxxviii 2
41	Zeph i 3
43	Dan xii 3
xv 4	Ex xx 12 ; Deut v 16
—	Ex xxi 17
8 f.	Is xxix 13
xvi 27	Ps lxii 12 ; Prov xxiv 12
xvii 11	Mal iv 5 f.
xviii 16	Deut xix 15
xix 4	Gen i 27
5	Gen ii 24
7	Deut xxiv 1
18	Ex xx 13-16 ; Deut v 17-20
19	Ex xx 12 ; Deut v 16
—	Lev xix 18
26	Gen xviii 14 ; Job xlii 2
xxi 5	Is lxii 11
—	Zech ix 9
9	Ps cxviii 25 f.

xxi 13	Is lvi 7
—	Jer vii 11
15	Ps cxviii 25
16	Ps viii 2
33	Is v 1 f.
42	Ps cxviii 22 f.
xxii 24	Deut xxv 5; Gen xxxviii 8
32	Ex iii 6
37	Deut vi 5
39	Lev xix 18
44	Ps cx 1
xxiii 38	Jer xxii 5; xii 7
39	Ps cxviii 26
xxiv 6	Dan ii 28
7	Is xix 2
10	Dan xi 41
15	Dan ix 27; xii 11
21	Dan xii 1
24	Deut xlii 1
29	Is xlii 10
—	Is xxxiv 4
30	Zech xii 12
—	Dan vii 13
31	Is xxvii 13
—	Zech ii 6; Deut xxx 4
38	Gen vii 7
xxv 31	Zech xiv 5
46	Dan xii 2
xxvi 15	Zech xi 12
28	Ex xxiv 8; Zech ix 11
31	Zech xlii 7
38	Ps xlii 5
64	Dan vii 13; Ps cx 1 ff.
xxvii 9 f.	Zech xi 13
34	Ps lxi 21
35	Ps xxii 18
39	Ps xxii 7; cix 25
43	Ps xxii 8
46	Ps xxii 1
48	Ps lxix 21
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i 15	Num vi 3; 1 Sam i 11
17	Mal iv 5 f.

i 32 f.	Is ix 7
35	Ex xlii 12
37	Gen xviii 14
46 f.	1 Sam ii 1
48	1 Sam i 11
49	Ps cxi 9
50	Ps ciii 17
51	Ps lxxxix 10
52	Job xii 19
—	Job v 11; 1 Sam ii 7 f.
53	Ps cvii 9; xxxiv 10; 1 Sam ii 5
54 f.	Is xli 8 f.
54	Ps xcvi 3
55	Mic vii 20
68	Ps xli 13; lxxii 18; cvi 48
—	Ps cxi 9
69	Ps cxxxii 17; 1 Sam ii 10
71	Ps cvi 10
72 f.	Ps cv 8 f.; cvi 45; Mic vii 20
76	Mal iii 1
79	Is ix 2
ii 22	Lev xii 6
23	Ex xlii 12
24	Lev xii 8; v 11
30 f.	Is xl 5; lii 10
32	Is xxv 7; xlii 6; xliv 6
—	Is xlvi 13
52	1 Sam ii 26
iii 4 ff.	Is xl 3 ff.
iv 4	Deut viii 3
8	Deut vi 13
10 f.	Ps xci 11 f.
12	Deut vi 16
18 f.	Is lxi 1 f.
26	1 Ks xvii 9
v 14	Lev xlii 49
vi 4	1 Sam xxi 6
vii 22	Is lxi 1
27	Mal iii 1
viii 10	Is vi 9
ix 54	2 Ks i 10
x 15	Is xiv 13, 15

19	Ps xci 13
x 27	Deut vi 5
—	Lev xix 18
28	Lev xviii 5
xii 53	Mic vii 6
xiii 19	Dan iv 12, 21
27	Ps vi 8
29	Mal i 11; Is lix 19
35	Jer xxii 5; xii 7
—	Ps cxviii 26
xvii 14	Lev xliii 49
27	Gen vii 7
29	Gen xix 24
31	Gen xix 26
xviii 20	Ex xx 12-16; Deut v 16-20
xix 10	Ez xxxiv 16
38	Ps cxviii 26
44	Ps cxxxvii 9
46	Is lvi 7
—	Jer vii 11
xx 9	Is v 1
17	Ps cxviii 22
28	Deut xxv 5; Gen xxxviii 8
37	Ex iii 6
42 f.	Ps cx i
xxi 9	Dan ii 28
10	Is xix 2
22	Hos ix 7
24	Zech xii 3; Is lxiii 18; Ps lxxix 1; Dan viii 13
25	Ps lkv 7
26	Is xxxiv 4
27	Dan vii 13
35	Is xxiv 17
xxii 20	Ex xxiv 8; Zech ix 11
37	Is liii 12
69	Dan vii 13; Ps cx i ff.
xxiii 30	Hos x 8
34	Ps xxii 13
35	Ps xxii 7
36	Ps lxix 21
46	Ps xxxi 5
49	Ps lxxxviii 8; xxxviii 11

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i 20	Ps lxix 25
—	Ps cix 8
ii 17-21	Joel ii 28-32
25-28	Ps xvi 8-11
30	Ps cxxxii 11
31	Ps xvi 10
34 f.	Ps cx i
39	Is lvii 19
—	Joel ii 32
iii 13	Ex iii 6
—	Is lii 13
22 f.	Deut xviii 15 f., 18 f.
23	Lev xxiii 29
25	Gen xxii 18
iv 11	Ps cxviii 22
24	Ex xx 11; Ps cxlvi 6
25 ff.	Ps ii 1 f.
v 30	Deut xxi 22 f.
vii 2	Ps xxix 3
3	Gen xii 1; xlviii 4
5	Deut ii 5
—	Gen xvii 8; xlviii 4; Deut xxxii 49
6 f.	Gen xv 13 f.; Ex ii 22
7	Ex iii 12
8	Gen xvii 10 f.
—	Gen xxi 4
9	Gen xxxvii 11
—	Gen xlv 4
—	Gen xxxix 2 f., 21
10	Gen xxxix 21
—	Gen xli 40 f., 43, 46; Ps cv 21
11	Gen xli 54 f.
—	Gen xlii 5
12	Gen xli 2
13	Gen xlv 1
14 f.	Deut x 22
15	Ex i 6
16	Jos xxiv 32
—	Gen l 13
17 f.	Ex i 7 f.
19	Ex i 9 ff.
—	Ex i 18
20	Ex ii 2

vii 21 Ex ii 5
 — Ex ii 10
 23 Ex ii 11
 24 Ex ii 12
 27 f. Ex ii 13 f.
 29 Ex ii 15, 22
 30 Ex iii 1 f.
 32 Ex iii 6
 33 Ex iii 7
 — Ex iii 5
 34 Ex iii 7 f., 10; ii 24
 35 Ex ii 14
 36 Ex vii 3; Num xiv 33
 37 Deut xviii 15, 18
 39 Num xiv 3 f.
 40 Ex xxxii 1, 23
 41 Ex xxxii 4, 6
 42 Jer vii 18; xix 13
 42 f. Am v 25 ff.
 44 Ex xxv 1, 40
 45 Gen xvii 8; xlviii 4;
 Deut xxxii 49
 46 Ps cxxxii 5
 47 I Ks vi 1, 2
 49 f. Is lxvi 1 f.
 51 Ex xxxiii 3, 5
 — Jer ix 26; vi 10
 — Num xxvii 14; Is
 lxiii 10
 viii 21 Ps lxxviii 37
 23 Is lviii 6
 32 f. Is liii 7 f.
 x 34 Deut x 17
 36 Ps cvii 20; cxlvi 18
 — Is lii 7; Nah i 15
 38 Is lxi 1
 39 Deut xxi 22 f.
 xiii 10 Hos xiv 9
 17 Ex vi 1, 6
 18 Deut i 31
 19 Deut vii 1
 — Jos 14 1
 22 Ps lxxxix 20
 — I Sam xiii 14
 26 Ps cvii 20
 33 Ps ii 7
 34 Is lv 3
 34 f. Ps xvi 10

xiii 36 I Ks ii 10; Jud 2, 10
 41 Hab i 5
 47 Is xlix 6
 xiv 15 Ex xx 11; Ps cxlvi 6
 xv 16 Jer xii 15
 16 f. Am ix 11 f.
 18 Is xlv 21
 xvii 24 f. Is xlii 5
 31 Ps ix 8; xcvi 13;
 xcvi 9
 xviii 9 f. Is xliii 5; Jer i 8
 xx 28 Ps lxxiv 2
 32 Deut xxxiii 3 f.
 xxi 26 Num vi 5
 xxiii 5 Ex xxii 28
 xxvi 16 f. Ez ii 1, 3
 17 Jer i 7 f.; I Chr xvi 35
 18 Is xlii 7, 16
 xxviii 26 f. Is vi 9 f.
 28 Ps lxvii 2

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i 10 f. Is xl 6 f.
 12 Dan xii 12
 ii 8 Lev xix 18
 11 Ex xx 13 f.; Deut v
 17 f.
 21 Gen xxii 2, 9
 23 Gen xv 6
 — Is xli 8; 2 Chr xx 7
 iii 9 Gen i 26
 iv 6 Prov iii 34
 v 3 Prov xvi 27
 4 Deut xxiv 15, 17;
 Mal iii 5
 — Is v 9
 5 Jer xii 3
 6 Hos i 6; Prov iii 34
 7 Deut xi 14; Jer v 24;
 Joel ii 23; Zech x i
 11 Dan xii 12
 — Ps ciii 8; cxi 4
 20 Prov x 12

I PETER

i 16 Lev xi 44 f.; xix 2;
 xx 7

- i 17 Jer iii 19
 18 Is lii 3
 23 Dan vi 26
 24 f. Is xl 6-9
 ii 3 Ps xxxiv 8
 4 Ps cxviii 22
 4,6 Is xxviii 16
 7 Ps cxviii 22
 8 Is viii 14 f.
 9 Is xliii 20 f.
 — Ex xix 5 f.
 10 Hos i 6, 8 f.; ii 1, 23
 11 Ps xxxix 12
 12 Is x 3
 17 Prov xxiv 21
 22 Is liii 9
 24 Is liii 12
 24 f. Is liii 5 f.
 iii 6 Gen xviii 12
 — Prov iii 25
 10 ff. Ps xxxiv 12-16
 14 f. Is viii 12 f.
 22 Ps cx i
 iv 8 Prov x 12
 14 Ps lxxxix 50 f.
 — Is xi 2
 17 Ez ix 6
 18 Prov xi 31
 v 5 Prov iii 34
 7 Ps lv 22

I THESSALONIANS

- ii 4 Jer xi 20
 16 Gen xv 16
 iv 5 Jer x 25; Ps lxxix 6
 6 Ps xciv 1
 8 Ez xxxvii 14
 v 8 Is lix 17
 22 Job i 1; ii 3

2 THESSALONIANS

- i 8 Is lxvi 14 f.
 — Jer x 25; Ps lxxix 6
 9 f. Is ii 10 f., 19, 21
 10 Ps lxxxix 7; lxviii 35;
 Is xlix 3

- i 12 Is lxvi 5
 ii 4 Dan xi 36 f.
 — Ez xxviii 2
 8 Is xi 4; Job iv 9
 13 Deut xxxiii 12

I CORINTHIANS

- i 19 Is xxix 14
 20 Is xix 11 f.; xxxiii 18
 31 Jer ix 24
 ii 9 Is lxiv 4
 16 Is xl 13
 iii 19 Job v 13
 20 Ps xciv 11
 v 7 Ex xii 21
 13 Deut xxii 24
 vi 16 Gen ii 24
 ix 9 Deut xxv 4
 x 5 Num xiv 16
 6 Num xi 34, 4
 7 Ex xxxii 6
 20 Deut xxxii 17
 21 Mal i 7, 12
 22 Deut xxxii 21
 26 Ps xxiv 1
 xi 7 Gen v 1
 25 Ex xxiv 8; Zech ix 11
 xiii 5 Zech viii 17
 xiv 21 Is xxxviii 11 f.
 25 Is xlv 14
 xv 25 Ps cx i
 27 Ps viii 6
 32 Is xxii 13
 45,47 Gen ii 7
 54 Is xxv 8
 55,57 Hos xiii 14

2 CORINTHIANS

- iii 3 Ex xxxi 18; xxxiv 1
 — Prov iii 3; Ex xi 19;
 xxxvi 26
 7,10, } Ex xxxiv 29 f.; 34 f.
 13,16 }
 18 Ex xxiv 17
 iv 13 Ps cxvi 10
 v 17 Is xliii 18 f.

- vi 2 Is xlix 8
 9 Ps cxviii 17 f.
 11 Ps cxix 32
 16 Lev xxvi 11 f.; Ez
 xxxvii 27
 17 Is lii 11; Jer li 45;
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 18 2 Sam vii 8, 14; Hos
 i 10; Is xliii 6
 viii 15 Ex xvi 18
 21 Prov iii 4
 ix 7 Prov xxii 8
 9 Ps cxii 9
 10 Hos x 12; Is lv 10
 x 17 Jer ix 24
 xi 3 Gen iii 13
 xiii 1 Deut xix 15

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- i 15 Is xlix 1
 ii 16 Ps cxliii 2
 iii 6 Gen xv 6
 8 Gen xii 3; xviii 18
 10 Deut xxvii 26
 11 Hab ii 4
 12 Lev xviii 5
 13 Deut xxi 23
 16 Gen xii 7; xiii 15;
 xvii 7 f.; xxii 18;
 xxiv 7
 iv 27 Is liv 1
 30 Gen xxi 10
 v 14 Lev xix 18
 vi 16 Ps cxxv 5; cxxviii 6

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- i 17 Hab ii 4
 23 Ps cvi 20
 ii 6 Ps lxii 12; Prov xxiv
 12
 24 Is lii 5
 iii 4 Ps cxvi 11
 — Ps li 4
 10 ff. Ps xiv 1 ff.
 13 Ps v 9
 — Ps cxi 3

- iii 14 Ps x 7
 15 ff. Is lix 7 f.
 18 Ps xxxvi 1
 20 Ps cxliii 2
 iv 3 Gen xv 6
 7 f. Ps xxxii 1 f.
 9 Gen xv 6
 11 Gen xvii 11
 17 f. Gen xvii 5
 18 Gen xv 5
 22 f. Gen xv 6
 25 Is liii 12
 v 5 Ps xxii v
 vii 7 Ex xx 14, 17; Deut
 v 18, 21
 viii 33 f Is l 8 f.
 34 Ps cx 1
 36 Ps xlv 22
 ix 7 Gen xxi 12
 9 Gen xviii 10
 12 Gen xxv 23
 13 Mal i 2 f.
 15 Ex xxxiii 19
 17 Ex ix 16
 18 Ex vii 3; ix 12; xiv
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 20 Is xxix 16; xlv 9
 21 Jer xviii 6; Is xxix
 16; xlv 9
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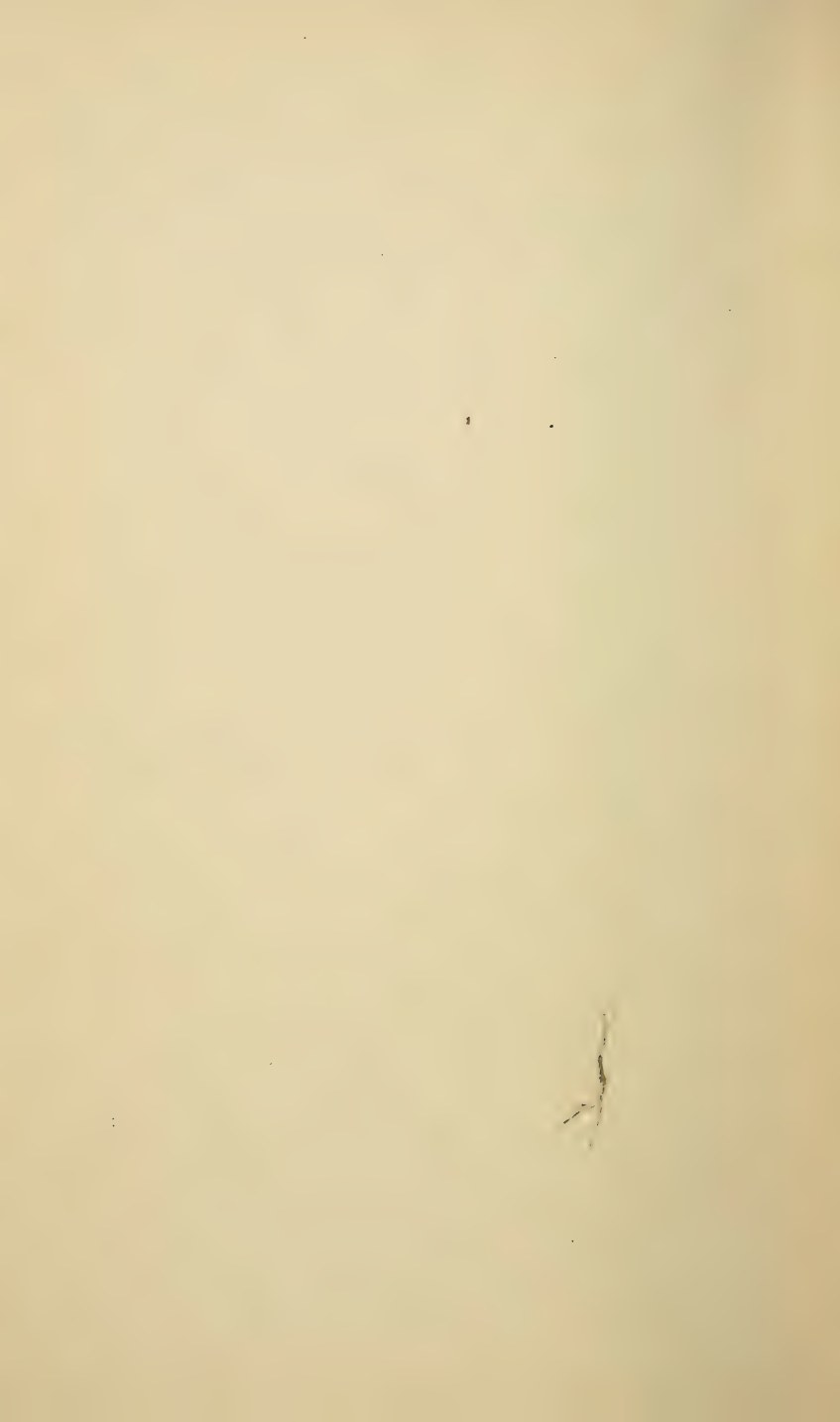
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- i 1 Dan ii 28
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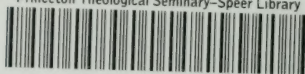
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—	Is lxi 10		
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